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WORLD MISSIONS AND WORLD PEACE.

CHAPTER FOUR.

The Protestant Epoch of Christian Conquest.

By Mrs. J. P. White, Albia, Iowa.

THERE HAVE always been some people in the Church of Christ who have believed that the supreme work of the church is to "carry the gospel to every creature." In Apostolic days and until the time of Constantine, the message of love was given by faithful men who went about in Christ's appointed way, *witnessing.* From the fourth to the fourteenth centuries military as well as peaceful methods were used to bring people to accept the Christian religion. The Protestant missionary epoch returns to the peaceful methods of the early church.

There is a long period of two centuries between the Reformation and the Protestant missionary expansion. Occasionally one arose who wanted to go and carry the Gospel to the non-Christian world but he met with great opposition. Some thought that the Gospel was not meant for "barbarians like Greenlanders, Tartars and Cannibals." Others believed that the Apostles had fulfilled the Great Commission and that they were under no further obligation.

Of the Protestant reformers, Erasmus seems to stand alone as a missionary and peace advocate. As he looked out over the parts of the world where Christ was not known he exhorted the church to attempt to send forth workers. He said: "What I ask do we now possess in Asia. * * * In Africa what have we? There are surely in these vast tracts barbarous and simple tribes who could easily be attracted to Christ if we sent men among them to sow the good seed."

In time the church came to accept his views on missions and may we not hope that in the near future the church may accept his ideas on peace: *"The dispositions which lead to war are absolutely forbidden by the Gospel. Christians ought not to go to war."*

Erasmus stood alone. The church as a whole decided to use physical force for defending herself and for one hundred and fifty years all her energies were absorbed by wars.

The ministers, among the reformers, emphasized orthodoxy rather than evangelism. The elements in the Christian life which are essential to spiritual growth were for years overlooked. The church became cold and formal.

THE PIETISTS.

There arose reformers within the church, who "called Christians back to the powers of a personal knowledge of Christ and His will." We note that the first means used for arousing people was the study of the Bible. Philip Jacob Spener, the leading spirit in this movement, opened classes for the study of the Word in his own house.

These reformers, known as Pietists emphasized "individual conversion the promotion of personal, devotional Bible study; the participation of the laity in Christian work; the encouragement of deeds of Christian love; the substitution of missionary for controversial activity the requirements of practical piety and spiritual experience in the character of the clergy and in their preparation for their calling."

These are commonplace teachings today and yet they will bear emphasis in every congregation. How many people feel sure that they "have passed out of death into life?" How many are feeding on the Word daily in personal devotional Bible study? How many of the laity are engaging in any definite Christian work? How many are stressing missionary activity as the chief business of the church?

When any individual or church comes into vital union with Christ and seeks to do His will there cannot fail to be an intense interest in the salvation of the world. And only the "living presence of Christ and the power of the Holy Spirit can enable the church in the mission field to accomplish her humanly impossible tasks."

THE DAWN OF PROTESTANT MISSIONS.

The teaching of the Pietists naturally led them to the "regions beyond" and we read of the establishment of the Danish-Halle Mission. There is no mention of a woman's name in these early missionary annals but we cannot doubt that many women were interested in the movement. We know of one at least who made a large contribution to the work. A beautiful story was told last summer in the Convention in Keswick, England. The mother of Ziegenbalg became interested in India. Her heart went out to the people in their ignorance and superstition. She began to pray for them and as she prayed she was led to ask herself what she could give that India might be taught of Christ. She was led to pray that her own son might be the messenger. She did not live to see her prayer answered, but as she lay on her dying bed she said, "Lord, remember what I have said to You over in that corner."

We are not surprised then, when a few years later, the Chaplain of the King of Denmark, having failed to find missionaries in his own land and having been sent to Germany to select missionaries, chose Ziegenbalg as one of these.

ZIEGENBALG'S COVENANT.

Bartholomew Ziegenbalg was a man of deep religious life. While a student in Halle he made, with a friend, this covenant: "We will seek nothing else in the world but the glory of God's name, the spread of God's Kingdom and the propagation of divine truth." Is there any relation between this covenant and the missionary work of the church? Assuredly, yes. If all Christians would adopt this covenant what a difference it would make in the church life. Men and women would place Kingdom affairs before business; the mad rush for money and pleasure would not occupy the whole life; Christians would lay their gold upon the altar; witnesses for Christ would be found every where; the line of demarcation between the church and the world would be evident; many Christians who are in business would be giving their whole time to the Lord's work and many more would be sent where Ziegenbalg was sent.

How much lower is the standard Christ set for His followers, than the one these young men set for themselves. "Ye shall be my witnesses." "Go ye therefore and make disciples of all nations." "Ye are my friends if ye do the things that I command you."

MORAVIAN MISSIONS.

The followers of John Huss in Bohemia, called Moravians, became very numerous about 1500 A. D. But a series of persecutions almost exterminated them by 1620. One hundred years later, these Moravians who had been preserving their faith in secret became stronger and under the protection of Count Zinzendorf, near Dresden, whence they had fled for liberty, gained strength and began anew their missionary campaign.

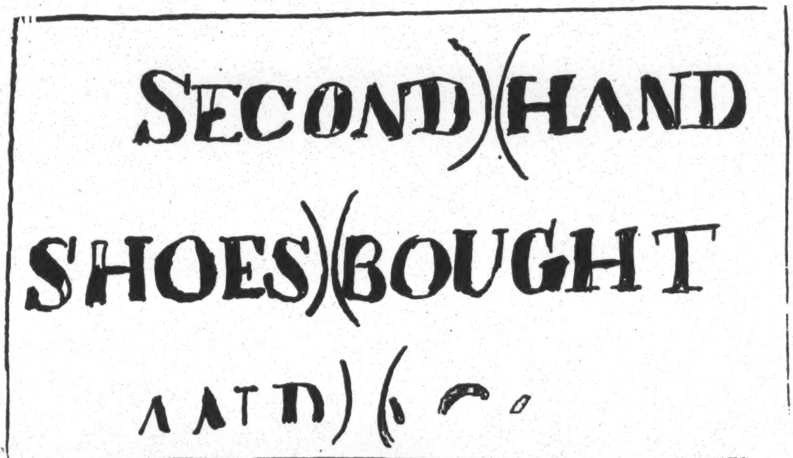
SALE OF SLAVES IN A ROMAN CAMP.

On November 24, 1705, Ziegenbalg and Plutchau went to India on the "first organized Protestant Foreign Mission." Later Schwartz joined this organization which was called the Tranquebar Mission, and continued in the work for fifty years. Although this Association did not continue after the death of Schwartz yet the work begun was the foundation for the work of Carey and his co-laborers.

The whole Protestant world marvels at the missionary zeal of these Moravian brethren. It has never been necessary for them to have missionary organizations within the church. According to their interpretation of Christ's teaching, "the whole church in all its organizations is a missionary society. It exists in the world for no other purpose than the proclamation of the Gospel." What wonderful progress there will be in the work of world evangelization when every member of the Protestant Church accepts this truth and acts upon it. The Moravians sent out eighteen missionaries between 1732 and 1757 to the West Indies and to Greenland.

THE MODERN EPOCH.

The laborers whom we have mentioned were the pioneers—the pathfinders. The spirit of missions was growing in England as well as Germany. The church began to look out over the world field. As they looked they saw sin, wickedness, idolatry, superstition, ignorance, atheism, fetishism, and cannibalism. In social life infanticide, caste, suttee, child-marriage, polygamy and the seclusion of women.



William Carey had a very humble estimate of himself, and so had others, of him; but in God's eyes how differently this plain, preaching shoemaker of Moulton was judged! That sign, now to be seen in Regent's Park,* should read,

FEET SHOD HERE WITH THE ALACRITY OF GOSPEL HERALDS!
FOR INFORMATION AS TO A WORLD'S NEED, INQUIRE WITHIN.

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*The latter half of the inscription on this original signboard is no longer visible."

What faith must have been required by those who started out in the face of all these obstacles to win the world for Christ. How fully they must have realized that Christ could meet every need and satisfy every human heart.

In 1793 in Kettering, England, was organized the Particular Baptist Society for Propagating the Gospel among the Heathen. William Carey was the one person who had brought the missionary problem to the attention of the church. At one of the association meetings in 1784 the ministers had entered into "a solemn agreement to pray that the Holy Spirit might be poured out on the ministers in the churches, that souls might be converted and saints edified; and then followed the exhortation that petitions be offered for 'the spread of the Gospel to the most distant parts of the habitable globe' with an invitation to other societies to unite in these petitions for one hour on the first Monday of every calendar month."

As Carey studied the map of the world he was convinced that the world needed Christ and that the work of preaching the Gospel should be begun immediately. It was after he preached his famous sermon, "Expect great things from God; Attempt great things for God" that the society was organized.

It was evident that there would be expense in sending out workers and to help meet this a subscription was taken. They

CAREY'S SHOE SHOP AT HACKELTON.

where Carey studied the map of the world

THE HOUSE WHERE CAREY LIVED.

collected £ 13 2s 6d ($65.62). Again we marvel at the faith of the pioneers. The world field before them for evangelization and $65.62 with which to begin the enterprise.

If sometimes we grow a bit discouraged at the progress of the work let us compare this small beginning with the foreign missionary gifts last year: $33,000,000 from all Protestant churches, $18,793,990 from American churches.

Carey went to India where, amid great hardships, he labored for forty-one years, laying broad and firm foundations for his missionary successors.

The London Missionary Society was organized in 1795. The next year this society sent twenty-nine missionaries to the South Seas under Captain Wilson, a missionary volunteer.

In 1796 the Scottish and Glasgow Societies were formed and in 1799 the Church Missionary Society.

FOUR W's—A QUESTION CONTEST ON MISSIONARY EVENTS OF THE NINETEENTH CENTURY.

We have in our text-book, "Ten Decades of Missions Outlined." It is a "condensed survey of the nineteenth century's Protestant missionary enterprise in the Eastern hemisphere." These pages are packed full of information with which missionary women should be familiar. In order to make this part of our study most helpful we give here a question contest on this part of the book.

This contest was prepared by Elizabeth C. Northup and is given in Mrs. Montgomery's "How to Use." It is suggested that the society be divided into "rival camps" and conducted like a spelling bee, a leader asking the questions. The Young Women's Missionary Society might challenge the Women's Society to meet them in this contest in a joint meeting. These questions do not cover all of the material given in the book and the list might be extended.

Question by Decades.

First Decade—1800-1810.

1. A missionary only seven years, but of so rare character that his name is among the illustrious—Who?
2. A part of Hindu religious festivals abolished—What? The two earliest missionary organizations of women formed—Where?
3. The first mass movement to Christianity in India—Where?
4. William Carey began the agitation but it was not abolished by law until twenty-five years later—What?
5. The first Protestant missionary to China—Who and When?

Second Decade—1810-1820.

6. Founded the work in Bechuana Land, Africa—Who?
7. The first American medical missionary—Who?
8. The first American foreign missionaries sailed for India—When and Who?
9. The greatest of all missionaries to the South Seas—Who?
10. The first Burman convert baptized—When and by Whom?
11. A far-famed society with an alphabetical name formed in Bradford Mass—What and When?
12. Formed in 1814 to support Judson—What?
13. Of interest to Methodists in 1819—What?
14. Converts within a decade raised $9000 to carry the Gospel to other islands—Who?
15. "The wonder of the Christian world"—What? Has extended where?
16. A mission that endured the most severe persecution of any of the nineteenth century—Where?

Third Decade—1820-1830.

17. Schools increased in a decade from one to one hundred, teaching five thousand children—Where?
18. Organized in 1820, dissolved in 1835—What and Why?
19. Lovedale, now one of the most important mission centers of South Africa—founded by what organization?

THE OLD CHAPEL AT HACKELTON.
(Now used as a dwelling).

WIDOW WALLIS'S HOUSE AT KETTERING.
(Where the Baptist Missionary Society was formed).

20. Work among lepers begun in South Africa—by whom?

21. A tribute to work in the South Seas, given by a naval commander—What?

22. Work among the Korens begun—by what society?

Fourth Decade—1830-1840.

23. First American missionary work in China—started by whom?

24. Not directly instrumental in winning many converts, but one of the greatest of missionaries to China—Who? Why?

25. In 1835 not a Christian on the islands, in 1885 not an avowed heathen—Where? Who was the missionary?

26. The first American Methodist missionary to Africa—Who? What was his last message?

27. The entire native population embraced Christianity and sent out evangelists—Where?

28. A Scotchman who started higher education in India—Who?

Fifth Decade—1840-1850.

29. Missionary work in China temporarily suspended—by what?

30. He made prolonged explorations with the purpose of suppressing African slave trade—Who?

31. A remarkable woman in Persia—Who?

32. The first Bishop of the Niger, an African—Who?

33. Now there are eight hundred medical missionaries in China and India, alone; then there were only forty in the whole pagan world—When?

Sixth Decade—1850-1860.

34. Protestant missionary work begun in Japan—When?

35. "The great pioneer of Methodist missions in India" began work—Who? Where?

36. A ladies' aid society established in Philadelphia—What?

37. In 1853 Commodore Perry did what?

38. Toleration granted, by treaty, to Christianity—Where?

39. An uprising in India that greatly stimulated Christian missions—What?

40. An early student gathering addressed by a famous missionary—with what result?

Seventh Decade—1860-1870.

41. It made modern Missions to Moslems possible—What?

42. The marvel of a mission field, "fully occupied"—Where?

43. Started by a woman and representing six denominations—What?

44. Organized a mission that has had a remarkable growth with fifty-eight names on its list of martyrs—Who?

45. Women's denominational missionary magazines began publication in 1869—What were the first two?

46. "The mother of Christian colleges in Turkey"—What and where?

47. The "first qualified medical woman to enter the foreign field—Who? Sent by whom?

48. Many denominational woman's missionary societies organized between what years?

Eighth Decade—1870-1880.

49. His conversion opened a new era in Japan's history and "by his death the whole empire was moved"—Who?

50. D. L. Moody called it, "the greatest religious movement of the century"—What?

51. The first woman physician to China—Who?

52. The first Protestant church in Japan—Where?

53. Died on his knees in prayer—What were his last words?

54. Opening of work among a class of people "peculiarly responsive to the Gospel appeal—Who?

55. The first Christian hospital for women in heathen countries—Where? Under whose charge?

56. The church under his care grew in two years from five to eighty-two—where? Who was the missionary?

Ninth Decade—1880-1890.

57. The pioneer missionaries to Arabia—Who?

58. Formed for the relief of the Indian child-widows—What?

59. Opened the work in Korea—What denomination?

60. A great historic conference—What did it accomplish?

Tenth Decade—1890-1900.

61. The first attempt to assign distinct parts of a mission field to different denominations—Where?

62. A Christian captain with a Gospel ship in an inland sea—Where?

63: A medical school for Christian native women—Where?

64. "A blood-red seal set upon the century's scroll of missionary history"—When? By What?

PROGRESS.

In the year 1900 the great Ecumenical Conference of Missions was held in New York City. Forty-eight countries were represented. Of the two thousand and three hundred delegates present, six hundred were missionaries from the field. At that time the progress of the church's work in non-Christian lands was reviewed. The records of the achievements of a century were inspiring.

Since the time of that Conference marked changes have taken place. Multitudes of doors have been suddenly opened. Opportunities have multiplied many fold.

The greatest ingatherings in Korea have been since 1900. Korea has been called a "nation on the run to Christ" so fast have her people pressed into the Kingdom. The Mass Movement in India has been gaining steadily during the past sixteen years until today the missionaries in many sections are overwhelmed with those who stand knocking at the door of the church.

Elat, West Africa, has indeed been a miracle of missions. Nineteen years ago the church was organized with six members and in 1916 reported 2,297 with 15,000 probationers under instruction.

Within the last three years the great student movement in China was inaugurated. In the last campaign Sherwood Eddy and his co-workers secured the signed pledges of 18,000 young men who agreed to study the Bible in a class, to pray, to examine Christianity and if they found it true and satisfying to make a public profession of their faith.

Most wonderful of all perhaps has been the evidence of the waning power of Islam and the changed attitude of Mohammedans toward the teaching of the Gospel. The wall of adamant seems to be crumbling and the opportunity to present Christ to Mohammedans is greater than ever before.

Every department of mission work has been expanded—Medical, Industrial, Educational, Social, and Evangelistic.

The native church is growing in numbers, in self-support and in self-propagation. Do you know that 2306 new communicants come every Sabbath day to partake of the Lord's Supper for the first time? And when the collection is taken the native Christians put $87,345 in the basket every Sabbath day?

American men are awake on this great subject and through the plans and prayers and education of the Laymen's Missionary Movement the gifts of American Christians to foreign missions have increased in ten years from $8,120,725 to $18,793,991. This is a greater gain in ten years than in the previous one hundred years. "The increase for Home missions has been proportionately as great as for Foreign missions." While the Laymen's Missionary Movement has not been the only factor involved in this great increase yet it has had a large part in the result.

Across the blue waters the message of grace
O'er kingdom and empire is flying apace,
The day beam is breaking majestic and bright
And millions are turning from darkness to light.
The day is approaching, the time draweth nigh
When nation to nation, Hosanna shall cry.
The idols they worship in dust shall be laid
And Jesus be honored exalted, obeyed.

Soldiers of the Prince--For Junior Mission Study Classes.

BEING A SOLDIER EVERY DAY.

By Mrs. J. P. White, Albia, Iowa.

Our lesson for this month is, "Being a soldier every day." This indicates that there must be something to fight every day for a soldier is a fighter. We always think of a soldier with a gun, but Soldiers of the Prince do not need guns with which to fight their battles.

The foes you have to meet are of two kinds—those inside of you and those outside. Paul writes in the seventh chapter to the Romans of his battle with sin in his own heart and he shows how through Christ he had victory. In your hearts there are sullen feelings, there are contrary spells, there are criticisms of others, there are unkind thoughts and sometimes evil and wicked words from your lips. Every child needs to "Put on the whole armor of God to be able to stand against the wiles of the devil." But thank God with the help of the Prince we may be able to overcome these foes and have victory.

The foes from without are generally temptations to do wrong. They come oftimes from bad companions. One suggests that you go somewhere without your parents permission; another tells bad stories; another fills your ears with gossip; another offers you a cigarette. You cannot meet these foes successfully without the Prince.

The heroes are not all soldiers with guns. There are many heroes of peace who are placing their lives in danger every day in order to safeguard others or to rescue or save life. We see the trains passing daily and we seldom stop to think of the engineer or the brakeman who are looking so carefully after the welfare of the passengers and who are themselves liable to danger any day. If you live in a mining community you know that every year many miners lose their lives while engaged in getting coal to keep us warm. The firemen in our cities are brave men. They often risk their lives in order to rescue a woman or a child from a burning building. The doctors and nurses are constantly exposed to dread diseases and yet they never let people suffer simply because they have a contagious disease.

Another kind of heroes are the reformers. These reformers are trying to make the world a better place in which to live. One of the evils they are trying to put down is the saloon. Men who are in the saloon business do not like the men who want to close the saloon and often temperance workers have their lives and property endangered. I know of one minister who was a temperance worker who had his stable burned twice by the saloon men. I know of another one who was passing along the street one night, after prayer meeting, who was shot by a saloon-keeper. Had it not been that the bullet went into the Bible which he was carrying he would have been killed. A physician in a western town was working to put the saloons out of his city. Of course the wicked men of the city were very angry. One night the doctor was called to see a man. He went where he was directed and found himself in a dark alley. He inquired for the sick man. A big fellow stepped up and said, "I am the sick man," and began beating him. But the doctor was too strong to be easily overcome and succeeded in getting away without any serious injuries.

Do you think these men all stopped

working for temperance just because they suffered? Not at all. They are all continuing to fight against the great enemy of boys and girls—the saloon.

The military virtues are obedience, courage, sacrifice. These are developed in the soldier, but they are also developed in the Soldiers of the Prince to a very rare degree.

Soldiers in war, after they have once enlisted dare not disobey. If they should they would be severely punished. The soldiers of the Prince obey because they love the Prince and want to serve Him. Because they love Him they are strong to meet trials and are willing to make sacrifices for His work. There are scores of illustrations from the mission field.

Among the heroes of the Cross in America none was braver or finer than David Brainerd, a missionary to the Indians more than one hundred years ago. When he began his ministry he wrote in his diary, "I want to wear out my life in God's service and for His glory." Brainerd endured great hardships in those early days. Once when he went to preach to the Indians and found them unwilling to listen he became so weary in body and mind that he could stand up no longer and at length "crept into a little crib made for corn and slept on the poles." "At one time he was making a journey and his horse became sick. He had to lead his horse along while he made the trip on foot. At another time he was in veritable wilderness where the traveling was dangerous and difficult. About dusk his horse stepped in a crevice between two rocks and broke her leg. He could do nothing for her and was compelled to shoot the horse and leave her. He walked on until he found a convenient place where he made a shelter of bushes and committing himself to God in prayer he lay down and slept quietly." Brainerd never counted these hardships any sacrifice, but rejoiced that through his preaching many of the Indians were led to accept Christ as their Saviour.

Alexander Mackay was another fine soldier. He was a young Scotchman who went to Uganda, Africa, as an "engineering" missionary. There were eight young men who started out together in 1876 for the distant field of Uganda. When they were leaving Mackey said, "Within six months you will probably hear that one of us is dead. One of us at least—it may be I—will surely fall before that." Before four months had passed the prophecy was fulfilled. One of the young men died. Mackay's special work was along industrial lines. The black people called him the "White Man of Work," because he was always working with his hands, making something and teaching the boys how to make things. The story of his life is full of interest. His black-smith's forge and bellows and turning-lathe were wonderful to the black folk. They stood in amazement when they saw him sharpen a knife on a grindstone. His magic lantern was the marvel of the country. In his school he taught the boys carpentry, brick-making and other handicrafts.

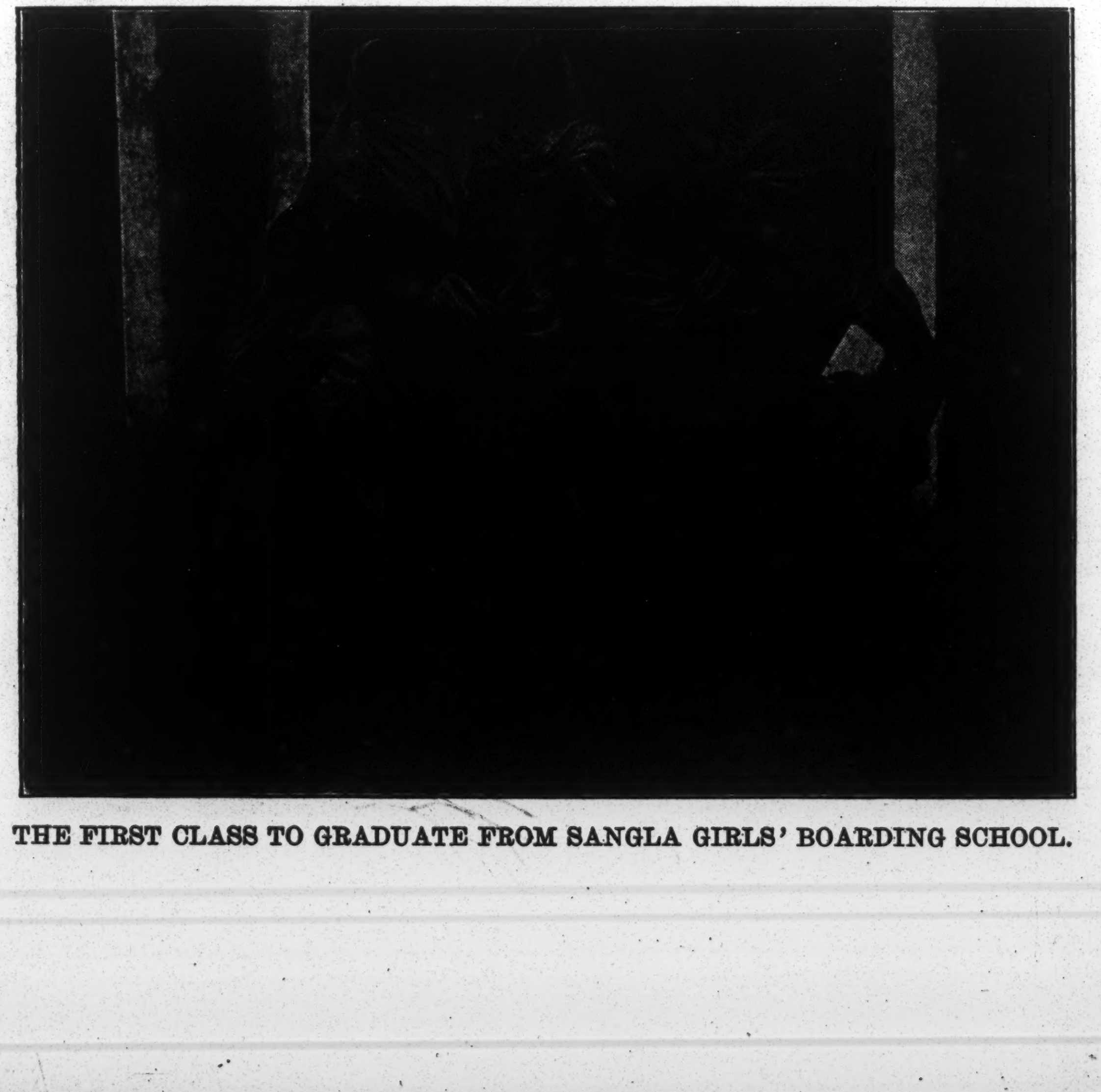
The King of Uganda persecuted the Christians. At one time Bishop Hannington and other missionaries were killed. Many of the native Christians lost their lives and Mackay heard different times that the King intended to kill him. He did not run. He went right on—being a soldier every day.

At one time Stanley, the man who found Livingstone, went to visit Mackay and of him he wrote, "Mackay cannot find time to brood and think of being lonely. He has no time to fret and groan and weep and God knows if ever man had reason to be doleful and lonely and sad Mackay had, when, after murdering his Bishop, and burning his pupils and strangling his converts, and clubbing to death his dark friends, Mwanga (the king) turned his eye of death on him. And yet the little man met it with calm blue eyes that never winked. It is worth going a long journey to see one man of this kind, working day after day for twelve hours, bravely, and without a syllable of complaint or a moan, and to hear him lead his little flock in singing and prayer to show forth God's kindness in the morning and his faithfulness every night."

When Mackay was forty-one years old he was called to lay aside his life work. His courage and sacrifice were not without great gain for the Kingdom of God. Today Uganda has a large Christian population and a Christian King.

Will you not try to be a soldier every day? To overcome evil within and without, to be brave and true and obedient? Then some day perhaps the Prince will say to you, "Come little soldier, you have been faithful in little things, I have a larger place where I want you to serve me." And if you are obedient to Him you will say:

"Yes, I'll go where you want me to go dear
Lord
O'er mountain or plain or sea.
I'll say what you want me to say dear Lord
I'll be what you want me to be."



THE FIRST CLASS TO GRADUATE FROM SANGLA GIRLS' BOARDING SCHOOL.

OLD SPAIN IN NEW AMERICA.

HOME MISSION STUDY—CHAPTER FOUR.

Cuba Para Christo.

By Mrs. Haidee Ewing Rankin, Minden, Nebr.

CUBA, WHOSE "fatal gift of beauty" outrivals that of Italy, has a life story which spells tragedy from the very first chapter. In 1492 Christopher Columbus discovered this wonderful island and his testimony that it is "the most beautiful land eyes ever beheld; one could live here forever" has been well sustained through centuries. Columbus called the island Juana in honor of Prince John, the son of Ferdinand and Isabella, the kind monarchs who risked so much on his voyage over unknown seas. Upon the death of Ferdinand, the name Juana gave place to Fernandina. Later it was changed to Santiago in honor of the patron saint of Spain and again was Cuba renamed Ave Maria in honor of the Holy Virgin. But in the end the name which fell from the lips of the natives has won out though "mutilated to less than half its legitimate length," Cubanacan was the name, shortened by the French to Coube and accepted by the Spanish as Cuba.

The story of this fair land is one of tragedy. It was once inhabited by a race, kindly, affectionate, timid, innocent, hospitable, peace loving, indolent, living at ease off the natural productivity of the soil, enjoying the wilderness made brilliant with flowers and bright-winged birds. These simple minded, kindly people believed in the immortality of the soul and in a kind Diety and according to the earliest Spanish authorities they accepted the doctrines of Christianity more readily than any other Indian nation.

Columbus returning in safety to the island after a cruise, in thanksgiving to God for His kind care and keeping, ordered a rustic altar to be erected and mass was celebrated for the first time in Cuba. Many natives witnessed the imposing ceremonial and were much impressed. One old man, highly respected by the Indians was deeply moved and through an interpreter thus spoke to Columbus: "It seems to me that you have done a good thing, for you have worshipped your God. Although, as I hear, you come from foreign lands with great armaments to conquer many nations and countries, do not fill yourself with pride for that. Know you that in future life there are two different places where souls go; one is full of pleasures and happiness and is reserved for those who are good; in the other one, which is dark and horrible, the bad are to groan. If you are mortal and fear eternal punishment, do not harm those who do not harm you, and you will surely get your reward."

Columbus was glad to see that the belief of the natives was so similar to the true religion and declared that his king and queen had sent him not to make subjects of nations but to enlighten them with the teachings of the true religion and to protect them. The heart of the old man was so touched that he desired to return with Columbus to visit the countries whose monarchs manifested such an interest in his people. But the quest of gold rather than the planting of the Cross seemed to be the prime motive of the early explorers and conquerors. Cuba fell heir to the avarice thus manifested.

Velasquez was sent by the son of

Columbus as first governor of Cuba. He came accompanied by about three hundred men among whom were Las Casas whose father had accompanied Columbus on his early voyage, and Cortez, the cruel, who passed on to the conquest of Mexico. Las Casas destined for the priesthood and called the "Apostle of the Indies," wrote years later from a Dominican monastery of the treatment of the natives of the Indies whom he describes as "quiet lambs, endued with blessed qualities" by the Spaniards whom he describes as "most cruel tygres, wolves, lions, enraged with a sharp, tedious hunger." He also says, "That for forty years wherein the Spaniards exercised their abominable cruelties and detestable tyrannies in those parts, that there have innocently perished above 12,000,000 of souls, women and children being numbered in this sad and fatal list." Las Casas was no doubt faulty in his statistics, but there is no doubt but that the natives were practically exterminated.

The tragedy of Cuba was continued by the introduction of African slaves to substitute for the loss of the natives. The traffic was encouraged by the priests who regarded the Negro as hardly a convertible human being. Such was the treatment of the natives by the Spaniards, that Chief Hatuey when under torture was told he might go to heaven if he would become a Christian, asked if Spaniards would be in heaven. The reply being favorable to the Spaniards, he replied, "Then I do not care to go."

Hernando de Soto was the first governor of Cuba by royal appointment. Before he set out on his exploration of the Gulf coast he made fortifications at Havana. These defenses were strengthened from time to time as French, English, and Dutch maurauders followed their pursuits. The Castillo del Morro and Castillo de la Punta were constructed before 1600. From these defenses Dona Isabella reviewed the dreams of her childhood, the anticipations of her youth; she recalled the day she became the bride of Hernando de Soto and their voyage across the waters to Cuba. She saw again the preparations made for the expedition to Florida, she saw again her husband depart. She meditated upon the long months of waiting for his return, a waiting which the present did not alleviate. Her weary watching was in vain for he lay buried under the muddy waters of the river which he discovered.

After that, Cuba continued under the tyrannical rule of governors, each ruler seemingly worse than his predecessor. For two hundred years this tyranny was borne in silence but at length there were many attempts to "throw off the Spanish yoke." Appeals for justice were made to Spain who passed them by unheeded. In 1857 a conspiracy was formed for the liberation of Cuba, the leading spirit of which was a wealthy lawyer and planter, a man of high character and ability, Carlos Manuel de Cespedes. In 1869 a constitution was adopted and Cespedes was made president of the "Cuban Republic." Slavery was abolished and freedom of worship granted. The struggle was kept up year after year until "the heart seemed slowly to be dying out of the cause of Cuba Libre." Peace was finally secured by the treaty of Zanjon, much was promised which Spain failed to fulfill. Her poorly kept promises led to the revolution made familiar by the names of Gomez and Marti, by Weyler and Blanco, by the destruction of the *Maine,* by the treaty of Paris which declared Cuba free and the United States her protector. The day in which she assumed control of her government, May 20, 1902, has become Cuban Independence Day. The aid of the United States was called for in 1906, but since January 28, 1909, the Cubans have governed themselves without difficulties.

"The end of all foreign domination over the discoveries of Columbus and his followers came with the liberation of Cuba." "Cuba is the splendid stage on which is performed the last act of the drama of Spain in America." The tragic drama of Cuba has apparently the happy ending desired—"Cuba Libre." But has Cuba freedom, perfect and entire? Unless true freedom shall be hers, may not another chapter of tragedy be added to her already tragic drama?

NOT A DEGENERATE—JUST NEGLECTED.

CUBA—THE COUNTRY.

Though Cuba is but a "long cannon shot" from our southern coast, yet to the visitor to that island would seem transported to some distant part of Asia. "Everything in Cuba has an aspect of antiquity quite Egyptian. The style of the buildings is not unlike that of the Orient, while the trees and vegetable products increase the resemblance. The tall, majestic palms, the graceful cocoanut trees, the dwellings of the lower classes and many other peculiarities give to the scenery an Eastern aspect quite impressive. It is impossible to describe the vividness with which each object, artificial or natural, house or tree, stands out in the clear, liquid light where there is no haze to interrupt the view. Indeed, it is impossible to express how essentially every thing differs in this sunny island from our own country. The language, the people, the climate, the manners, the customs, the architecture, the foliage, the flowers all offer broad contrasts." "A brief residence in the island passes like a mid-summer night's dream, while the memories one brings away seem almost like delusive spots of the imagination. Smiling skies, smiling waters; groves of palms and oranges; the bloom of heliotrope, the jasmine, the rose; flights of strange, gaudy birds; tropic nights at once luxurious and calm; clouds of fire flies floating like unsphered stars on the night breeze; graceful figures of dark-eyed senoritas in diaphanous drapery; picturesque groups of Monteros, relieved by dusky faces and stalwart forms of the sons of Africa; undulating volantes, military pageants, ecclesiastical processions, frowning fortresses, grim batteries, white walls, fountains raining silver; all these images mingle in brilliant kaleidoscopic combination, changing and varying as the mind's eye seeks to fix their features."

To go to Cuba means to step back into the middle ages. It is the "clime of sunshine and endless summer," but a land of almost starless, spiritual darkness, but of recent years the day is growing brighter.

CUBA—THE PEOPLE.

Over two million people live on this long narrow island which in area is about the size of Kentucky. They have been classified as white Cubans, black Cubans, colored Cubans, Spaniards and foreigners. The white Cubans are of Spanish descent and are called Creoles, but the name applies only to those people of Spanish blood born in Cuba. They comprise over half of the population. The colored Cubans are a mixture of the black and white races and form the laboring classes. The greater number of them are the descendents of slaves imported into Cuba during the last century but many of them are descendents of the negroes who came to Cuba with the first Spanish settlers.

In the industrial life and the trades, the Negroes work side by side with the white race and receive the same wages, for they are equally skilled. The foreigners, with the exception of about 12,000 Chinese are in Cuba for mercantile purposes. The black Cubans are more industrious than the Negroes of the other West Indian islands and compare favorably with the Negroes of our own Southland. The Creoles are an easy-going, gentle class. If they can at all afford a servant they do no work, for work is considered degrading and to carry even a small package means loss of "caste." Less than ten per cent. of the women have any profitable work for that means ostracism. The Creoles possess very marked family attachment and desire their sons and daughters to be well educated. Many of the Cuban women work very hard from early childhood and have but few comforts of life. The Cuban woman is generally ignorant, but very attractive, possessing grace as well as pretty features, beautiful eyes, hair and teeth. She is especially fond of needle work and excells in the making of lace and drawn work.

The Chinese are seen all over the island—poor fellows who have survived their apprenticeship only to be decrepit, poverty stricken and often blind mendicants. The few who are engaged in business live on as little as possible in order to be able to return to their beloved China.

EDUCATION.

Under the Spanish rule not more than one-tenth of the children of Cuba received any education and as late as 1899 only forty per cent. of the total population could read. The provisional government began at once to establish good schools and 12,000 teachers were sent to the United States for training. The attendance of children of proper age was compulsory.

According to a phamphlet issued by the Pan-American Union there is expended upon education "by the Republic and local bodies an amount that can be favorably compared with that of most countries of the world. There are now in active work over 4,000 schools with close to 350,000 pupils in attendance." Advanced instruction is offered in the University at Habana. The Cuban government, however, has not kept up to the standards set by the Americans. In the public schools some times the course extends through the seventh and eighth grades, but more often the fifth grade marks the limit. A missionary writes: "Educationally Cuba is improving. The school system is instituted in most of the towns of the rural districts and in many country districts where there are no towns. The instructors are not of the highest order; their training is the crudest, but each year adds to the ef-

SOME NATIVE CUBANS.

This is home, stable, and headquarters for travelers of the like as shown here. They need Christianity.

A SCENE IN CUBA.

ficiency of the teaching force. The results of teaching in connection with religious work have been most encouraging." That more mission schools are needed is proven by the way the Cubans have responded to the opportunities afforded by those already established. The Bible, no longer a closed book, is made the most important text-book in these schools. Its message is learned with joy and conveyed to others.

MORALITY.

The sports and pleasures of a people are usually a safe index to character. Theatre going, pageants, processions, music and dancing, games of all sorts that have in them the element of chance, gambling, cock-fights and in time past bull fights held the hearts of these pleasure loving, indolent people. The United States prohibited cock-fighting, lottery and other forms of gambling. These have been reinstated now and the Cuban National Lottery has made of Cuba a nation of gamblers. Cock-fighting is restricted to Sabbaths and holidays. The children have caught the spirit and a few marbles or nuts serve to gamble with. Little attention has been given to marriage rites, for the exhorbitant fee of the priest prohibited the ceremony—such a condition indicates the home life with a certainty that is appalling.

One who has visited Cuba says that "Sabbath is no more a day of rest here than in other Roman Catholic countries; indeed it seemed to be distinguished only by an increase of revelry, the activity of the billiard saloons, the noisy persistency of the lottery-ticket venders, the boisterousness of masquerade processions, and a general public rollicking. Cock-pits are to be found all over the island and the Sabbath is the day chosen for their exhibitions. The inveterate gambling propensities of the people find vent also in dominoes, cards, checkers, and chess in the bar-rooms, every marble table being in requisition for the purpose of games on Sabbath."

A visit to Havana during Holy Week would tell of the religious attitude of the people in the cities of Cuba. Go to the cathedral which contains the tomb of Columbus. The old bell-ringer, "the hermit of the tower," would show you a bell dated 1664 and bearing a Latin inscription and another bell dated at London, 1868. He could tell you of special occasions when they have conveyed their message to the people—they have signalled danger and victory, tolled notes of sorrow for the departed and peals of joy for the marriage, called through these many years to matins and vespers. During Holy Week the bell-ringer assists in the ceremonies. On Sabbath the cathedral is crowded to receive the holy palm from the priests. On Holy Thursday the church bells are silent at noon, the vehicles leave the streets clear and the garrison marches silently through the thoroughfares, flags are displayed at half mast; cathedral and churches are draped in mourning. On Friday the effigy of our Savior is carried in solemn procession, men and priests march with uncovered heads, devout women kneel in the street. On Saturday the bells ring in the cathedral tower, the city devotes itself to gaiety, holiday flags appear and the cannons salute. When military mass was observed during this week at the cathedral "the time keeping steps of the soldiery upon the marble floor mingled with drum, fife and organ, the monotonous voice of the shaven-headed priest, the censer boys in white gowns, the flaring candles, the files of soldiers kneeling and rising at the tap of the drum, the atmosphere clouded with incense—all combined to make up a singularly dramatic picture." "The gross mummery witnessed at the temple of Buddha in Ceylon differed only in form, scarcely a degree."

All over the island are palm thatched huts which are the homes of the native Cubans. In many a hamlet at the full of the moon the drum is beaten and religious exercises are held in the square "Under a bush, one may still pick up the 'Obeah'man's charm, thrown away at midnight while the 'magic' works Spirits and superstition still hold thousands in the bondage of fear. The masses have no moral standard and no dread of sin and no knowledge of the Savior."

NATIVE COOKING.

Cuba has its wealth and its poverty; its beauty and its wretchedness; its cathedrals and its superstitions; its Cross and no Christ.

CUBA'S GREAT NEED.

Cuba's great need is the Word of God. The Bible has been so long a sealed Book. The people have no vision and they perish. They do not know God as their Father or Christ as their Brother. They need the object lesson of Christian lives which in their unselfishness, love and devotion show forth the love of the Christ. Cuba needs native teachers and preachers. She needs more mission schools, she needs a literature in the Spanish-good literature to offset the degrading matter that is going into the island. Those learning to read are eager for good books and papers.

THE FORCES AT WORK.

The needs of Cuba are being met by the two great agencies—evangelism and education—met only in slight measure for the need is so great and the equipment for service so meagre.

ARE MISSIONS IN CUBA WORTH WHILE?

This question was asked and answered in a recent number of the Missionary Review. The answer is well worth considering. "Evangelical work began in earnest at the close of the Spanish war. The by-products of these missions include the following: The diffusion of the Scriptures and other evangelistic literature far and wide among the people; (these are taking the place of ignorance of the Bible and familiarity with vicious books and papers) purification of domestic conditions by the lessening of concubinage through the gratuituous celebration of marriages (3,400 in fourteen years by one Protestant pastor); the inculcation and exemplification of the sancity of the Sabbath; establishment and maintenance of virtuous homes by married clergy; education of the public conscience as to lying, blasphemy and dishonesty by replacing erroneous teaching with the divine standard of life and conduct; protest by word and example against the lottery and consequent impoverishment and demoralization of the people; correction of the general belief that Protestants do not believe in God, and that the Protestant Bible is a counterfeit; changes effected in Roman Catholocism itself as seen in the repair of their dingy churches, introduction of pews, more frequent preaching by the priests and an evangelical note now heard from their pulpits. But indirect results are not by any means all the harvest reaped in these fourteen years of missions in Cuba. The thousands who have been gathered into the various evangelical missions form the vanguard of true moral reform and spiritual progress in Cuba. They are the real salt of the nation, the bulwark against the inrushing tide of agnosticism, indifference and gross immorality. Splendid characters abound among the young people."

Let Christian America adopt the motto of the Christian Endeavor Convention which met in Havana, "Cuba para Christo," "Cuba for Christ."

The Juniors' Study--Children of the Lighthouse.

BY MRS. HAIDEE EWING RANKIN, MINDEN, NEBR.

"A PARROT PIE."

(Letters from Palm-Tree Land).

Chapter 6.

What anticipations "A Parrot Pie" will provoke. A happy suggestion for a happy meeting has been made. Make a pie similar to the usual Jack Horner pie and in it place twenty-four parrots cut from green cardboard with a green string about six inches in length attached to each beak. On the back of each parrot write a review question on the former program on Cuba. Let the eight Juniors who answer these questions the best be privileged to "eat" the under crust. Let the under crust be cut in eight slices and have attached to each one a letter from Palm-Tree Land found in chapter 6 of our text. Copy the letters and make any changes which will make them seem more personal. Having arranged the under crust and letters, fill the pie with twenty-four parrots and cover with the upper crust through which the eight strings extend. Let a boy or girl pull the first string and having secured a parrot let the question found on its back be answered. Let the second child follow and so on until all of the parrots have been secured and the questions answered. At the close of this quiz the eight having the best answers may have the under crust and read the eight interesting letters attached to the slices.

For a poster for the meeting a yellow bird cage with a parrot behind the bars is suggested with this rhyme attached:

"Sing a song of six-pence,
A pocket full of rye,
Four and twenty parrots baked in a pie!
When the pie is opened they'll all begin to speak
At four o'clock on Friday of this very week."

BY THE CABIN FIRESIDE.

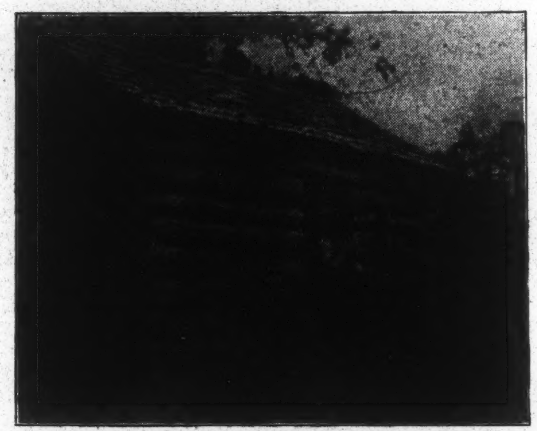
By Rev. W. G. Wilson, Camden, Ala.

TO MY mind, one of the most characteristic traits of the old-time untaught Negro is his almost uncanny knowledge of human nature, and his quaint, inimitable way of saying what he wants to say. There has always been to me a peculiar interest in listening to the wise observations and witty sayings of the antebellum Negro, and I have been surprised to find how often his estimates and conclusions are right.

Domestic animals when taken away from home and left to themselves, almost invariably find their way back by some method known only to themselves, and may it not also be true that these simple children of nature, denied the privileges of education and mental development, have been in some measure compensated by being given a sense of direction that leads them to the truth? Whether this supposition is true or not, certain it is that many of the old-time "Uncles" of the plantation possess a keenness of perception, and a breadth of vision that cannot otherwise be accounted for.

Both as a boy and a young man it was my privilege to sit around the cabin fireside on the plantation during long winter evenings and listen to the choice bits of wisdom and humorous anecdotes that often came from the lips of these gray-headed plantation philosophers. It was at such times that I got glimpses of the real inner life of the Negro before the war. There was something wholesome and fascinating about these quaint homely stories told at those fireside gatherings by those who had given the best years of their lives that their masters might be enriched.

Some of the narrators had been cruelly treated, some had been sold from their families, some had had their children taken away from them and sold in the far South, others had had their mothers and wives taken away and sold where they would never see them again until they reached the other side, but notwithstanding this, I do not now recall a single story that had in it an element of revenge, or bitterness against those responsible for their condition.



AT THE CABIN DOOR.

Occasionally, as the winter wind blows at night, and the embers of my smoldering fire glow in the semi-darkness, fragments of those stories have come back to me through the years, and I have tried to reconstruct them, but at best I can only give you the thread of the narrative; the intonation, the gesture, the accent and that peculiar pompous air of the gray-haired plantation oracle cannot be reproduced, they belong only to the memories of the past.

Come and sit with me a while around the cabin fire, and hear Brer Joshua preach about "Purtenders," and then hear Aunt Viney sing her picanniny to sleep, see "Jeems" as he turns his foots back home, and then see if our hearts are not just a little bit softer toward the dweller in the rude cabin of the South.

PURTENDERS.

Now, don' you think de worl' is fooled
  Erbout whar you belong,
Case when de public 'spress deirselves
  Dey's hardly evah wrong.

You c'n fool some people all de time,
  An' all de people some;
But to fool all un um all de time
  Is a thing dat can't be done.

An' when you tries to masperade
  In some good pusson's clothes,
Dar's some one gwine ter come right out
  An' tell folks what dey knows.

De Good Book say dat by deir fruit
  Shall eve'y tree be knowed,
An' 'taint no use to try to reap
  De things we nevah sowed.

An' if we say we love de Lo'd
  Dat we aint nevah saw,
An' 'spice our brudder to his face,
  We's done broke by de law.

Lo'd, he'p dese yere ole hypocrites
  To try to walk up straight,
An' brung um back to Heben 'fo'
  De angel shut de gate.

''Den de chillun snuggle up to me, an' all commence to call.''

JES TURN YO' FOOTS BACK HOME.

Dar aint no sperience in dis worl'
  Dat brings es much real joy
As gwine back to de deah ole home
  You léf' when you's er boy.

Espeshly when some twenty yeahs
  Done slowly passed erway
Since you was jes a bar'foot boy,
  An' all you' wo'k was play.

You walk along de same ole paths;
  De hills you clim' once mo';
You drink fum dat same sparklin' spring
  You drunk fum yeahs ergo.

You walk erbout de village street;
  De place so nachul seems,
An' den you heah some person 'sclaim,
  ''Lo'd bless me, aint dis Jeems?''

An' den dey grab you roun' de neck
  In spite of what you say,
An' kiss you like dey uster do
  Befo' you went erway.

Yes, suh, dis worl' is bad ernuff
  No matter whar you roam,
But if you want de bes' it has,
  Jes turn yo' foots back home.

LITERATURE IN THE MISSIONARY SOCIETY--HOW TO SECURE AND HOW TO USE.

By Mrs. F. W. Anderson, Spokane, Wash.

(Read at Xenia Convention).

(Concluded from January Number).

MISSIONARY MAGAZINES AND OTHER PUBLICATIONS.

Begin a systematic study of Missions in any of the four ways mentioned, for, without a shadow of a doubt, it will (in the language of the old Negro preacher) "make the unfit fit, and the fit more fitter" in service for the Master. Having been told *to leave our Magazine strictly alone,* I may only say in passing that we should be very, very proud of it. We could safely invite comparison with other like magazines, but you know comparisons are odious, and then, too, I feel it has passed beyond comparison. In all denominations the missionary magazine occupies an important place—and really every woman in the Church should be a subscriber to it. Every Secretary of Literature should thoroughly acquaint herself with it—know it from cover to cover—that she may, with a fair degree of intelligence, introduce it to others. The Magazine is an important part of Missionary Literature, that will work if worked. There is but one place where the Magazine should not be used, so far as I know, and that is in the Program paper. The four important things to remember in gathering the material for your paper: The facts must be true, up-to-date, fresh and interesting. The material in the Magazine (text-book, too, for that matter) are "true as true" and decidedly up-to-date. But if every woman in the Church subscribes for the Magazine and studies the text-book (and it is most essential that they do, if we are to advance the cause of missions and extend the Kingdom of Christ), it would not be fresh and could not be interesting. They say a "real missionary woman can sift interesting bits of information even from the rubbish of the sporting page or the fashion sheet." At any rate, in the preparation of the paper, use the dailies, the secular magazines, the Encyclopedias, General Assembly Reports, special literature sent out by our own Boards in the form of leaflets, etc., biographies—anything and everything you can find on your assigned topic; but please do not use the Women's Missionary Magazine for this purpose.

There are many ways of using the letters from missionaries. Had you ever thought of them as missionary literature? Try allotting one missionary to each member in the society, for report and information. The member whose missionary had a letter in the latest Magazine to report at the regular meeting a true account of its contents. Quote from them as you would from a letter of a personal friend (they are our friends); but never read the letters in the meeting. If we were missionary reporters, would we not eagerly scan the pages of the Magazine, hoping for news of our particular missionary?

A magazine that should be found in every society is the Missionary Review of the World. It is a monthly, contains able editorials, articles by missionaries, and has a department of Best Methods, by Belle Brain, that no society can afford to be without. Single subscriptions are $2.50 per year or to a Club of ten or more, $2.00. Send to Missionary

Review Publishing Co., 156 5th Avenue, New York City.

Maybe the best general Missionary Magazine is the Quarterly "The East and the West." Its contributors represent all the Protestant churches, and occupy themselves with the large problems. It may be had of Tice and Lynch, 16 Beaver Street, New York City, for $1.14 a year, postpaid.

The International Review of Missions may be had from the Missionary Education Movement, 156 Fifth Avenue, New York City, for $2.00, postpaid. Its articles are said to be of "a less popular class" than "The East and the West," but each number contains a missionary bibliography.

There is also a quarterly edited in Cairo, called "The Moslem World." It gives a review of current events, literature and thought among the Mohammendans, and tells of the progress made by Christian Missions in the Moslem world. It costs $1.25 per year, and may be ordered through The Missionary Review Publishing Co., 156 Fifth Ave., New York City.

Two other monthly missionary magazines are published on the field also: The Presbyterian Chinese Recorder, in Shanghai, for $1.75, and The Methodist Japan Evangelist, in Tokio, at $1.50 per year. There are the Year Books of Japan, China and India. The one on Japan cost $1.00, the other two $1.50 each, and may be had in the fall of the year from the M. E. M., on Fifth Ave., New York. If you wish a detailed account of the work of the United Presbyterian Church in Egypt, India and Soudan—and of course you do—send for the Annual Report. This contains 325 pages, having maps and illustrations. Every officer in the missionary society at least should own a copy. I understand that the Board fills free of charge individual orders. In such cases it would be a thoughtful act to remit postage.

Then, too, there is the Handbook. Each congregation is entitled to one free copy for every seven members. Additional copies may be had at the rate of 10 cents each ($1.00 per dozen) and $5.00 per 100 copies, postpaid. This is an interesting write-up of our own foreign mission work. Send for the Annual Report and the Handbook to James K. Quay, Board of Foreign Missions, 200 North 15th St., Philadelphia.

Then, there is a report of the United Presbyterian Women's Association, telling of the Orphans' Home, Home for Aged People, and of Columbia Hospital.

USE MAPS.

Any missionary society that devotes five to ten minutes in its meetings to a study of maps will not only add to its intelligence, but also gain increased interest in mission study. Carey's thoughts were turned to missions because it was by means of maps that he taught geography. Through her study of geography, Eliza Agnew, whom the people of Ceylon call "The Mother of a Thousand Daughters," received her call to the mission field. Have on the wall a map of the world, that the relative position of the country under discussion with that of other countries may be ascertained. We naturally are more familiar with our own history and geography; so, compare other countries with our own, as to size, population, etc. Point out mission stations, at least, in a general way. If you have a particular worker, be sure and locate that station, when the country is under discussion, giving some brief item of interest about the work and the worker. This is educational. For map use there are little spring card-holders which may be quickly fastened to the cloth map by means of tiny barbs. Suppose the subject was the Red Man, the number of Indians in the United States, taking the last census, giving the statistics, state by state, attaching the little card upon which the number had been previously printed, you can imagine how the map would look at the close of this map-talk. This could be done by one person; but it is not well to have the map work always given by *one*. Sometimes have one person point out the mission stations, and ask questions about the location, the work and the workers, to be answered by the others. Home mission stations could be marked with a blue cross, hospitals with a red cross, and government stations with a tiny flag. In foreign lands, mark stations with a tiny flag or a tiny knot of ribbon. If the map is very large, small pictures of prominent missionaries could be used. For this, the game called Who's Who in Missions is good, as the pictures are only 1½ inches square. The price is 50 cents, and it may be obtained from the S. S. Tines Co., or from No. 48, 509 Wabash Avenue, Chicago.

From a mere glance at our mission fields, it would really seem that our missionaries could be right neighborly, but if we use the scale of distance we find we are located some fifty, seventy-five or one hundred miles apart, and with only the most crude, uncomfortable modes of travel. Maps of our own missionary fields may be had from James K. Quay, Board of Foreign Missions, 200 North 15th Street, Philadelphia. (See cover of Handbook). Egypt, 47x29 and India, 32x38 inches. These will cost you 65 cents each, or $1.25 for the set of two. A map of Africa, showing the Soudan in relation to the rest of the country, 40x50 inches in size may also be had, and its price is $1.25. It might be well for delegates to send to the Missionary Education Movement for a catalogue of their publications. They do not conduct a retail business and insist (which is proper) that you order all supplies through your own Boards. But the catalogue is quite an education in itself, telling of many aids to the study of missions, that I am sure would be new to some of you here. The following maps may be ordered through Miss Milligan, Secretary of Literature, from the M. E. M. (which is the short for the name Missionary Education Movement): Small outline maps for individual use, at 15 cents per dozen, or the cardboard outline maps, at 15 cents each, 11x14 inches in size, may be secured, of Africa, China, India, Japan, and Korea, Moslem World, South America, and United States large outline maps 28x32 inches, at 20 cents each. These do not include the Moslem World or the United States, I believe. A missionary map of the world, 5x9½ feet, price $3.00, shows the prevailing religions of the world, as well as the political divisions. Wall maps printed on paper and mounted on muslin, of Africa, China, Cuba, and Porto Rico, Japan and Korea, Mexico, the Moslem World, South America, the United States, and the World, ranging in size from 22x31 to 40x50 inches, can be had for $1.25 each. In our societies we have had more trouble with the question of maps than some others, so I felt I must tell you where they might be secured.

Belle Brain, in her book, "Holding the Ropes," says: "Maps are an invaluable aid to intercession. No great orator at the Ecumenical Conference inspired more prayer than the map hung above the platform of Carnegie Hall, its great dark patches revealing how much land remains yet to be possessed of God."

At the opening session of the Free Assembly of Scotland in 1886, the Moderator, Dr. Somerville, declared that the best prayer-book for daily use was a pocket atlas of the world, and proved his assertion by a series of remarkable prayers in which he daily interceded for all the nations of the earth in turn. Every state and territory in the United States were presented (as well as many of the larger cities) at the throne of grace, *by name,* as were also the principal cities and divisions of India, China and other heathen lands.

THE USE OF POSTERS.

The important point of any subject can be emphasized by means of poster. For example: Catch phrases, simple mottoes, lists of statistics, or even the simple outlines of the chapter studied. These can be attractively and inexpensively made at home. Possibly you think I am off my subject; that posters are not literature, Let us call them illustrations; but remember that they, too, are important in making Christ known. You all know of that wonderful missionary, Robert Moffatt—but maybe not all of you know that it was through *a poster* that he received his call to missions. One day he was crossing a bridge at Warrington, England, when his eye was attracted to a poster telling of a mass meeting, which he attended, and which influenced him in becoming a missionary. Posters can be made on common manilla paper or even on the back of cheap wall paper with the use of wax crayons or a brush dipped in ink. There is said to be nothing better than this cheap wall paper, *if* you use the wax crayons or a brush dipped in ink. There and a rubber-stamp outfit is not only useful but a good investment, as it will last for years. These can be secured of any book and stationery store, but if you cannot obtain them conveniently in your own town, send to Millard & Co., 12 East 16th St., New York City. They range in price from $2.50 up, I think. Mine cost $5.00, but were I purchasing again, would prefer a smaller set of letters. *Pattern letters* in red and black can be had from the Woman's Board of Foreign Missions (Presbyterian), Witherspoon Building, Philadelphia, and I believe the price is $1.00. With these pattern letters one can cut out from gummed paper as many letters as needed, and so would prove a good investment. Gummed letters already prepared may be secured from the Ticket and Tablet Co., 381 Broadway, New York City. Both letters and figures suitable for chart and map work, in white, red and black, are obtainable from them. Send to them for a free catalogue. A block letter alphabet is good if a society has no money for equipment, or where there is no draughtsman. For direction, see the June number of the Missionary Review of the World (1915).

STEREOPTICON LECTURES.

Stereopticon lectures are a convincing way of presenting missions. From our Board in Philadelphia, slides (varying in number from 50 to 110) can be had on the following subjects: Our World Work (India, Egypt and the Soudan), The Moslem World, The Egyptian, Soudan, Child-life of the World, the New Era in Asia, Moslem Millions, Women of the Orient and the Challenge of India. These are loaned to societies and congregations, the charge being $2.00 for each exhibition, plus parcel post or express charges both ways, to be returned the next day after their use. The lecture sets weigh twenty pounds each.

In these days we hear much of the eye-gate. It has been truly said that "what goes in one ear may pass out of the other, but what goes in one eye cannot pass out of the other." The United Study pictures of India, China, Japan and Africa, in sets of twenty-four for 25 cents, are helpful in the study of the text-books. The Brown, Perry, Cosmos and Orient pictures, too, are helpful. Missionary plays and pageants are worthy of consideration, and these are published in great variety. I have with me a list of a few of them, but will let Miss Milligan tell of the Plays and Pageants—if we have any published by our own Boards. These should never be given with the idea of entertaining, but presented with dignity, and should aim to picture the life and customs of other lands, and their great need of the Christ. A missionary reading contest I am sure would arouse a permanent interest in missionary reading. We have books, magazines and leaflets—but if they are not used? Let us again "*work*" the literature. Prepare a list of available books, magazines and leaflets, each being accredited with a certain number of points; a large book bringing more points than a small one; the Magazine so many points, several leaflets to make one point (the matters to be agreed upon by a committee before the contest begins). Divide the society into two parts, with captains over each—the object being to see which side can read the greatest number of missionary books and other literature in an allotted time. If the society is large, each captain may have sub-captains—their work being to provide reading for their number (10 or 11) in their division and encouraging them to read as much as possible. This contest could extend over a period of four or five months. At its close the winning side to be banqueted by the losing side. But, you see, they would *all be winners*—for how many women, think you, could indulge in a missionary reading "feast" for five months and not get real, lasting good to themselves from it?

INVESTMENTS.

A Bishop once took his little son with him to the Confirmation service at which he officiated. As he entered the church door he put a half-dollar into the box for offerings, which was at the door. After the service a church official said politely: "It is our custom to give the offering to the visiting clergyman." He unlocked the box and handed to the Bishop its only contents—his own half-dollar. As they walked along the little boy noticed that his father seemed sad, and by way of comfort remarked, "Well, father, if you had put in more, you would have got more." I suspect that the woman who receives the most points for missionary reading will also receive most of some thing else of more worth—missionary information and education and we hope the desire to have Christ made known.

Let us while in Convention secure as much good literature as possible, take it home with us and use it in our societies. When we have secured the benefit of missionary reading, growth in knowledge and prayer, then we will become of use to our Master, in our gifts and our service.

FOREIGN MISSIONARY CORRESPONDENCE.

INDIA.

Mrs. E. L. Porter, Rawalpindi, India, Editor.

MISS NANNIE J. SPENCER.

Since the news of Miss Spencer's sudden death reached me, I have thought much about her, of what a privilege it was to know such a woman intimately and to have her for a friend.

MISS NANNIE J. SPENCER.

There is a saying to the effect, "If you want to know folk live with them." I think everyone who has lived with Miss Spencer will testify that the more intimately one knew her, the more one loved her.

The usual arrangement of our district missionary force is for a missionary and his wife and two unmarried ladies to work together. Generally the ladies have their own home, but in our station at that time there was only one mission house and so we all lived together. Miss Spencer had been in mission work three years and associated during that time with Dr. and Mrs. Martin, experienced missionaries, and Miss Fulton, who had been on the field the same length of time as Miss Spencer.

Only in late years did I realize how difficult it must have been for her when Dr. and Mrs. Martin went on furlough, and her colleague was transferred to another station to have three new people, with a pitifully limited knowledge of mission problems, to take in hand; but she did it so tactfully that we were piloted through our first year without trying to reorganize the whole mission policy!

The housekeeping for the family was my part of the work and how I dreaded it, for when I first met Miss Spencer, I felt a bit afraid of her, and I just knew by intuition that she was an excellent housekeeper. It seemed to me things used to go very badly at first. There was scarcely a meal that did not have something over-done or under-done or not done at all, but Miss Spencer was always so thoughtful. If things were nice she was quick to see, and if not, she was totally blind, for she was in no degree a flatterer; she would never say everything was perfectly fine when you knew and she must know that it wasn't. Her friendship and kindliness had the quality of absolute sincerity; she never went beyond what she really meant and it is wonderful how much joy and satisfaction one finds in friendship of that kind. In the matter of the household expenses she was always so careful to assume a full share. Very commonplace things are these, but they are a test and proof of character.

She had a way of making one feel

worth something. I recall so well helping at one time in the summer school, and teaching a class of women who could not read, in my own stammering Panjabi. The following winter, because of illness I could not go to the district with the others, but Miss Spencer's letters used to come regularly, telling of interesting incidents in the villages, of progress here and lapses there. "In Bahattar village the women inquired for you." "I found some of the women today to whom you taught the parables during summer school and they remembered them so well." Such things as these, trifling incidents in our friendship, but binding me to her in love.

It was such a pleasure to go with her to the villages or zenanas in the city. Her knowledge of the people, her sympathy with them, her faith in them was an inspiration.

The village people had a wonderful respect for her. She had a way of looking over her glasses that would subdue the most disorderly "bunch" of little rowdies that a Panjabi village could produce. I have been with her when anyone but Miss Spencer would have been driven from the village in discouragement and defeat.

She was full of fun, too. Could always see the humorous side of a situation, which made her a delightful companion. And now she has gone from our mission circle, and we shall miss her greatly, but the influence of such a life can never die. Blessed are the dead which die in the Lord from henceforth! Yea, saith the spirit, that they may rest from their labors; and their works do follow them.

MRS. CROWE,
New Wilmington, Pa.

"Constant discipline in unnoticed ways and the hidden spirit's silent unselfishness becoming the hidden habit of the life give to it its true saintly beauty, and this is the result of care and lowly love in little things."

To live and work with Miss Spencer through nine years has been one long privilege and joy. "She was very good" is the oft repeated testimony of her Punjabi sisters among the simple village folk and, though these words of praise would have distressed her humble spirit, they ought to say this of her for she loved them and lived for them. How many days, refusing to yield to weakness or fatigue, she has trod the dusty streets of Lyallpur city or taken long drives under the scorching sun out among the village women to tell them of the way of life that, as she said not many months ago, she might hope for the joy of meeting some of these Punjabi sisters in the home above. Many an aching heart has been soothed by her gentle, sympathizing spirit and words, and many an aching body eased by her efforts for she was never too tired or too busy to respond, if in her power, to a request for physical aid.

During her eighteen years of service among the women and girls of Lyallpur city and district, she was senior in the work and her well developed scholarly mind, wise judgment and tact fitted her for leadership, but no matter how inexperienced or undeveloped was her associate in the work, Miss Spencer made her a co-worker and friend. One had but to know her to realize how singularly true was her friendship. No less than eight missionaries have been associated with her during the first years of their work in India and each one has learned to value more and more the privilege of having her counsel and example.

New acquaintances among the Indian people sometimes said "Miss Spencer is so quiet, we do not know her," but her old acquaintances had always an ever increasing appreciation of her ability and intrinsic worth. She was loved by missionaries and by the Indian people and we loved her most who knew her best. It was her love for the Lord that made possible the testimony of an Indian lady, "Her's was the most selfless life I have ever known."

Years of faithful, lowly service and communion with her Master prepared her for the sudden summons to come into His presence. We miss her sadly but rejoice that her longings to be like Him and to be worthy to sing of His glory and grace are fulfilled and we are happy that she is "Not lost to us but only parted for a little while."

LILLIAN A. McCONNELL.

From Mrs. G. Lilawati Phillips, an Indian lady.

Among my missionary friends, Miss Spencer was one of the gems it has been my privilege to meet. During the six years I have known her, many were the lessons I learned from her beautiful Christian life and which I will not easily forget. Her sweet, unassuming and unselfish walk made her accessible to all. I don't know how often she went out of her way to help me. Her marvelous unselfish nature often revealed the Christ in her to us. Some months before she died, an Indian woman said to me, "Miss Spencer is an extraordinary woman—she really is an angel." I was so touched as this testimony came from a class very hard to please. She truly fulfilled the Lord's words, "By this shall all men know that ye are my disciples if ye have love one to another."

From Mrs. David, an Indian lady.

Miss Spencer made Lyallpur her field of labor in the early days of this colony and as the mission house was not built then, she had to live in tents and undergo many inconveniences owing to the very trying weather and numerous other difficulties at that time. I made her acquaintance about fourteen years ago and during this long period have remained in close touch with her and found her a true friend. Though of a most quiet and unassuming nature, she never missed an opportunity in talking to make people happy. Her humility was beyond praise and she had the tact to persuade others and to create interest in them for the furtherance of the Master's Kingdom. We who knew her found her always a willing and zealous worker in His service, following in His footsteps quietly and submissively. Many were the lessons we have learned from that beloved friend, such as constant waiting upon God in quietness and isolation.

When she left us last summer for a little rest on the hills, we little thought she would not return. When the news reached us that God had called her home, a Memorial service was held in the church so full of loving and living memories of that faithful worker. It was a service of praise and prayer that we who remained might emulate her. The message of her life is embodied in the following text, "I have chosen you that you should go and bring forth fruit and that your fruit should remain."

THE CONVENTION OF 1916.

By Mrs. Church.

The Sialkot Convention was held this year from September 26th to October 2nd inclusive, and over two thousand persons were enrolled, some others also being present.

We were much privileged in our speakers, messengers of God they were, hailing from distant places. The preacher from Madras, known as "Tamil David," brought to us messages of power which will remain with us our lives through, and we know of many who at this year's convention have entered not only into new life, (praise God for many souls won to allegience to Christ) but to fuller power, the Spirit-filled life. "The Power of God in the Daily Life" was Mr. David's theme at the daily English meetings, being shown as not only within the reach of all, but that there was no excuse for any one to be without it.

Dr. Clancy, of the Methodist Episcopal Church at Delhi, brought to us also the same message, and compared the life (and who of us who heard him can ever forget his words) of the water pot, with that of the living continuous fountain. His cry of "the wasted years, wasted years, wasted years" which might have been spent in giving the thirsty ones to drink, but instead had been fruitless and unsuccessful, up and down, sometimes empty, sometimes full, rang in our hearts for long after, and many gave up the water-pot life to take by simple faith "the living fountains of water" and determined to go forth to give to the thirsty ones around—to be poured out for others.

This message seemed to grip the women workers, of whom between fifty and sixty were present at the three o'clock sectional meetings. We all admitted our past "wasted years," and realized that confession and tears were not enough, but claimed the fresh infilling of the Spirit, and earnest cries went up from those meetings that the souls let slip through our unfaithfulness might yet be saved and brought into the light.

Then the witness "first at Jerusalem." Oh! how many there were among those dear women on whose hearts the burden of their own dear ones lay heavily. Those present undertook to lay before God in a very special manner those near and dear to others, as yet outside the Kingdom.

That there was a deep work of heart-searching was evident, but afresh the promises of God in Joel 2:25, "I will restore * * * the years" were claimed, and St. Paul's injunction to "forget the things which are behind * * * and press on" came as a breeze from afar to cheer the drooping spirit, and "give the garment of praise for the spirit of heaviness."

Times of relating of experiences, and answered prayer, were very useful and helpful in these zenana workers' meetings, and we feel sure that many were refreshed who had been losing heart over the lack of response among the people and many "doves" were turned out (Tamil David again) harmless things in themselves, but having no place in the house of God.

What struck the writer about the Convention gathering in general was (and it was her first visit) firstly, the spirit of help and cooperation evinced everywhere, everybody seeming to consider it a privilege to do anything for any one else. Secondly, the really remarkable number of young men at the meetings, many of whom at a meeting thrown open for testimony, told of deliverance from sin and new life and purpose. Then again, the writer was struck by the whole bearing and appearance of the Christian girls present, the influence of the religion of Jesus Christ is so marked on the women. One watched the stream of neatly dressed, bright, attractive—nay, beautiful Indian girls from the Christian schools and colleges, and then one's thoughts flew to the crowded city zenanas one had seen and the idle ways of the women in them. The difference made one's heart long that they, too, might share in the life here. The very villagers are different when "Christians;" there is a quiet dignity about them, a different look on their faces, (noticeably a more open look), a different expression in their eyes, a different tone in their voices as they talk together, and even the Christian children look so different. There seems a certain air of purposes about the young school and college girls—one never saw the slow and easy slough of the average Indian woman—there was a briskness, a freshness of movement, and almost a brilliance of expression about the girls that was very striking. One praises God as one sees the emancipation of India's other women being brought about by these her own daughters, indwelt by the constraining love of Jesus Christ.

The dining tent was a happy place for we seemed all one big family there. High and low, foreigner and Indian, missionary and villager, all ate together—the one uniting force that same constraining love of Jesus Christ, which knows no difference of color, race or position.

Another striking fact was that not once in the six days that the writer was privileged to be present in the Convention Camp did she hear a hint about membership in any particular Church—no one thought of it—we were just all Christians, members of Christ rejoicing in our great inheritance, and in the one common bond which made us love one another.

One of the visitors (not a missionary) enquired about results in the general Christian community since the inauguration of the annual convention thirteen years ago, and the replies to his query seem plainly to show that a marked difference has been noted. There is more unity, (possibly less uniformity) more desire to serve, and less self-seeking and materialism; and for this we praise God and take courage.

The secret of the success of the Convention, and from even an ordinary point of view it is a masterpiece of organization, lies undoubtedly in the prayer rooms. Here prayer is wont to be made from morning till night, and from night till morning, the rooms are never empty, day or night, a constant stream of intercession arising to the throne of grace. Sometimes there would be a little group of praying women, claiming together some promise of the Lord, or the deliverance of some soul in bondage to sin; sometimes silent prayer or communion over the Word; but the power from these prayer rooms was felt throughout the week, and many souls were helped by sacred intercourse with others who took them there into the presence of the Lord.

Individual talks were a feature of the Convention, too, great stress being laid on personal work and personal witness by several speakers. A committee for personal workers was formed, and little groups enrolled for this particular service in the various sectional meetings.

And now what share can those in the home churches take in this great movement? First: Get close to the Lord and be filled with His power and love. Second: Uphold the weak in prayer and intercession. Third: Enquire whether or not the Lord would have you come and join the reapers, or cast the precious seed into fresh soil, for there is still much land to be possessed. The harvest truly is great, but how few, how very few are the laborers! Pray ye therefore and *come if God calls.*

Editor's Note:—Mrs. Church is the wife of the Secretary of the North India Bible and Tract Society in Lahore. When she was asked whether she had enjoyed being at the Convention, as it was her first visit, she replied, "If this is earth what must heaven be." We are looking for the blessing which we asked you to pray for us at this time. We hear on all hands of the Convention as one of remarkable blessing. Since the close of the Convention a large party of the missionaries and workers has been busy at the Gula Shah Mela in Pasrur district. This is a very large fair, and the opportunities for preaching the Gospel, and selling it, are unlimited. No direct news of what has been done is yet to hand.

Some of the new missionaries have arrived in Rawalpindi after two months of sight seeing and sea sickness and we are more than glad to be here. White American faces and civilized clothing did look good to us as we reached our journey's end on Thanksgiving day. We were more than a week coming up country by train and I wonder how many people at home realize that we were plunged from a torrid zone into the most penetrating cold—all in that week. Ceylon, where we landed, is not far from the equator and Rawalpindi is close to the Himalayas.

We had a royal welcome when we arrived. All the missionaries out in district work came in to help us eat Thanksgiving dinner and everyone was so kind and cordial that we felt at once we had come into our own proper sphere.

Poor people! Their troubles have already begun for they must apologize for our countless blunders and mistaken ideas of Indian etiquette and some of us have already been caught most innocently using some of the very worst forms of Indian swearing. We only hope when we have reached the years of discretion and we are the staid and proper old missionaries we will be as lenient and forgiving as they to the verdant but earnest helpers sent out to us.

BELLE DARROW STEWART.

NEWS ITEMS.

Your prayers were surely answered for our Annual Meeting. We had a very blessed time, and I think never in the history of the Mission have we had a meeting that was fuller of the spirit of unity and love. There was not a jarring element all through, and we are strengthened for a new year's work.

Locations were as interesting as usual, and you will be glad to hear of them, I know. Of the new missionaries, Mr. and Mrs. Heinrich have been sent to Rawalpindi to take charge of the High School and city work. Dr. Jongewaard takes over the Memorial Hospital, Sialkot, when Dr. White leaves on furlough. Miss Harriet Jongewaard to Pasrur, South. Miss Alice Burnham to Zafarwal. Miss Martha Strong to Sargodha. Miss Mabel Stewart to Sialkot District. Of the returning missionaries, Dr. and Mrs. Scott resume work in the Theological Seminary. Dr. and Mrs. Holliday go to Sargodha. Miss E. J. Martin to Avalon High School, relieving Miss Campbell who goes home on furlough. Miss J. L. White to Campbellpore for the winter, and Murree for the summer months. Miss Hazel Bennet to Gujranwala. Mrs. McConnelee and Mrs. Gordon will also be warmly welcomed in their respective stations.

Miss Cleland has been transferred to Lyallpur to fill Miss Spencer's place, and Miss Brotherston to Campbellport to accompany Miss White. Mrs. Stewart on request has kindly consented to take charge of the Zenana work in Sialkot City, and to make her home at the Elizabeth Gordon Home with Dr. Jongewaard.

The Mission has sanctioned the building of Zenana quarters so urgently needed at Lyallpur, and plans have been prepared, so that it is hoped this work can be got under way at once. We hear that a *special* is to provide the money.

A right royal welcome awaits the missionary party. The ones going home on furlough are starting at different times, and going in several parties. The first party, consisting of Dr. Maria White, Miss Roma Beatty, and Mrs. W. T. Anderson and Theodore expect to sail about the middle of January. Miss M. J. Campbell and her sister, Miss Bessie, are also leaving about the same time.

The Camps have all started out on their itinerating tours, and the winter's work is in full swing. The Evangelistic Campaign Committee is doing vigorous work. They have arranged with Mr. David, of Madras, the "Billy Sunday of India," to spend two months in our Mission. He will be from two to four days in each large center, and will hold from two to four meetings a day, addressing both Christian and non-Christian audiences. We would especially request your prayers for "Tamil David's" tour. He was the means of so much blessing at the Sialkot Convention that we expect great things from his being with us.—The Editor.

Gujranwala. The Gujranwala missionaries in the district have fallen into line with the scheme of intensive work in the district. Our plan is to stay a month or so in one part of the district, instead of moving every week or oftener, and to work the villages more thoroughly and systematically. Our aim is to teach a course of six lessons to the Christian in every village, to examine them all, and to complete the work in each place with a special day and program. To help in this work we have Padri Jiwan Mal and five other workers with us.

We are now at Eminabad our first camp. So far the new plan excels the old in many ways. The people seem interested and are learning. The plan is a great help to the workers with us who are being taught how to get the truth out of their Bible reading and study; also they are being taught methods of teaching, and are being led closer to the Master by prayer meetings in the camp before they go forth to the villages to which they are appointed for work. We feel our work is being a blessing to all, those being taught, and those who teach.

Pasrur. Presbytery was held at Mirali. Special effort had been made to get all workers of the four districts to attend the meetings. An intense prayer spirit and spiritual hunger characterized the meetings. The program for the conferences centered around "Home Life," "Prayer," and "Titheing." This was a notable Presbytery in that it was attended by the ladies; five ladies being present right through the sessions. The members of Sialkot Presbytery entered into a solemn covenant to give up all known sin, and to do everything in their power to assist the "Forward Movement."

The Girls' Boarding School, Pasrur, has begun another year's work. The girls were very slow in coming back on account of fever. We have fed more quinine this year already than we did in several months last year. Most of the girls are quite well now and fit for hard work. All of the orphans have returned who went out to good Christian homes for the summer vacation. They report grand and glorious times. It gave them a taste of real home and village life, which few of them had experienced. We have at present 110 boarders, and 112 on the school rolls. We have added one new teacher to our staff and she is doing good work. All the teachers are planning to attend the Conference at Beas. It will be much like a Teachers' Institute at home. It will be a fine opportunity for the teachers to meet those from other schools and missions which will help to enlarge their interests and vision, and to learn something of new methods for their work.

A CLASS IN GIRLS' BOARDING SCHOOL, SIALKOT.

Gurdaspur. Miss Anderson writes: At present I have seven women and six children in the Home. I feel very much encouraged over the way the women are learning. I am so anxious that my women should also learn how to cut, fit and sew their clothing for themselves and their children, and am trying to teach them this also. There is so much need for teaching along these lines as so few of our Christian women know how to sew.

Gujranwala. The Evangelistic Conference and meeting of Presbytery, November 6-8, was very good. One feature of the program on Tuesday was a surprise jalsa for Padri Jiwan Mal, celebrating forty years of service in our Mission. After a program lasting an hour he was presented with an easy chair and a silk turban.

Sargodha. A week ago Joseph David came to me bringing a young man, whose home is near Jhelum, saying that he wished to become a Christian. He had been in school with Joseph and other Christian boys and was convinced of the truth of Christianity. His mother had found him reading the Bible and burned it. He left home and has been living with the Josephs. He was baptised yesterday.

Lyallpur is proud of its new Ford. Mr. Colvin has attached a trailer for camp work and expects to find it a very useful addition.

The new missionaries have arrived. They landed at Colombo a few days late on account of a storm that met them in the Bay. This also caused some damage by floods on the railway so that they had a little trouble getting up country, but finally got here safe and well, with the exception of Miss Hamilton. She had fever on the boat, and after they landed and had to stay for a few days to get her strength for the long and tedious railway journey. Miss Josephine Martin stayed with her, and some days later they got to Sialkot. Miss Hamilton has not been at all well since, and she is in the doctor's hands at the Memorial Hospital. They report an uneventful voyage, very comfortable on the "Empress of Russia," but not so nice on the French boat which was the only one they could get accommodation on from Hong Kong.

There have been quite a few cases of illness during the month. Some of them a bit serious, and others only slight attacks. All are improving at the present and as far as we know. Miss Morrison was threatened with typhoid fever, but has recovered after a severe attack of para-typhoid. Miss Jameson had another spell of the same kind as she had last summer, and Mrs. Crawford was also a return of her old trouble. But we are glad to report that there has been nothing very serious, and that all are making good recoveries.

Miss Josephine White and Miss Brotherstone have just returned from a visit to Campbellpore. They had to go up there to see about a house to live in for the winter. Miss White only arrived from America a few days ago, so she is letting no grass grow under her feet. They expect to move up there in a few days.—The Editor.

EGYPT.

Minnehaha Finney, Editor, Tanta, Egypt.

THE MINIA PRAYER CONFERENCE.

"What the Church needs today is not more machinery or better, not new organizations or more novel methods—but men whom the Holy Ghost can use—men of prayer, men mighty in prayer. The Holy Ghost does not flow through methods, but through men. He does not come on machinery, but on men. He does not anoint plans, but men—men of prayer."—E. M. Bounds in "Power Through Prayer," page 10.

In the year 1900 there was held in the Native Evangelical Church of Assiut a meeting for prayer. A program was arranged and the men of the Church came together and discussed and prayed over their weaknesses and their needs. It was decided to make this meeting an annual gathering when as many as found it possible should gather in one place for a few days of intercession in behalf of the Church in Egypt. This conference is strictly a men's meeting, but the women of the Church are not neglected in this respect for they have a very splendid conference each year in Assiut at the time of the winter holidays.

The conference this year was held in Minia, in Middle Egypt, from September 26-28. It is very difficult to place an estimate on such a gathering and say it was "the best ever," or "it was better than last year," or "it was not quite up to the mark." And that is one of the fine features of a prayer conference if it is a real meeting for prayer. Statistics are banished at such a time and our reckoning is not with numbers of communicants and meetings held and sermons preached, but with the King and Head of the Church, Who alone "is the author and perfector of our faith." As at no other time we are brought to realize that the gifts and graces and work of the Holy Spirit cannot be measured by figures or known by comparisons, and so He is able to strengthen us with power and to fill us with His fulness.

We have asked several of the native brethren of their impressions of the conference and all have agreed that it was a good one. Some have professed to have enjoyed it more than any previous one. Some claimed to have had a new vision of their possibilities as witnesses for Christ, and others to have been led into newer and better experience of the Christian life. It will be a happy day for Egypt when all her pastors and evangelists as well as her missionaries learn that talking to God for men is a greater service than talking to men for God.

It is quite impossible to sketch all the addresses of the conference. One of the strongest and most inspiring sessions was one in which Rev. Hanna Magaar spoke of the shortcomings of the church and the remedies and was followed by Mr. Fairman of the North African Mission who bore down hard on the necessity for soul winning through individual work. Following these addresses Rev. Shenooda Hanna of Senoris, who was the leader of the conference, led in prayer. One of our older missionaries said that his prayer seemed to mark the climax of the conference. After that the leader and many of the audience seemed to be gripped more thoroughly by the importance of our being together. Just at the close of this session Rev. S. A. Work rose after we were dismissed and called for all those who were willing to join him in covenanting to labor definitely for the salvation of some individual during the coming year. There was a good response. Let us hope that this is the beginning of a "One by One" or "Catch my Pal" movement. It is indeed a cause for real heart-searching when it is realized that in Egypt last year it required fourteen church members to win one new soul to the Master. That may be better than the Church at home but it is nothing to boast of either in America or Egypt. Rev. W. H. Reed of

Assiut gave a very splendid address dealing with the difficulties in evangelization and the helps. This was followed by a very spirited discussion in which the pastors pointed out some of their difficulties in dealing with the unsaved, particularly the Moslems. It is almost impossible for a westerner to appreciate the width of the chasm that thirteen centuries of Mohammedanism has made between those who follow the false prophet and those who call themselves by the name of Christ.

We urge our Egyptian brethren to preach the gospel to the Moslem and expect them to do it. Let us not forget to assist them by way of the throne, asking that they may have grace sufficient to overcome their difficulties in preaching to a race absolutely hostile to them. Then the other side of the problem was brought out in the discussion, but particularly in the address, namely the difficulty of the Moslem who is under conviction and who wishes to make the change. What would it mean to you if your child should some morning declare that he had been reading books on Mohammedanism and had decided to leave the faith of his fathers and follow the prophet of Arabia. Add to this a renunciation of his nation and his adherence to a despised people and you will begin to know a little of what it means for a Moslem to become a Christian. However, we feel much encouraged. The pastors showed in their discussion that they are growing in grace in the matter of their concern for the Moslems. Then, too, the report of the Christian Endeavor societies showed how many of the laymen are getting out into the villages and into the homes of their neighbors and are preaching the gospel. Rev. Gabra Hanna of the Fayoum gave a stirring address dealing with this branch of Christian service in the Church. And so we met for three days and talked over with each other and with God our failures and encouragements and our plans for the future. Will not you of the home Church unite with us in common intercession to call down showers of spiritual blessing to claim for the Native Evangelical Church in Egypt the power that the Head of the whole Church has promised to all those who seek it? Pray that the Church here may appropriate Him and be filled with His fullness.

THE PRAYER CONFERENCE FROM ANOTHER VIEW POINT.

The seventeenth annual Prayer Conference in Egypt was held this year in Minia, a large provincial town a little more than half way to Assiut from Cairo. There were a great many of our men missionaries and ministers and elders and prominent men in our evangelical church present. I saw a few women who had gone specially for the meeting beside myself. One of these was a poor woman from a small town not far from Minia, whose church I had once visited in company with Dr. and Mrs. Finney, and she brought greetings to us. Another visitor is the widowed daughter of the principal man in the Sanabo Church. I had had the privilege of visiting her years ago when Dr. and Mrs. Watson went to their town in the husband's lifetime, to baptize their eldest child.

There were some selections of *omdehs* for towns nearby, when we were in Minia, so it was very difficult to find places in hotels to lodge us all. I regretted very much the absence of Miss Paden who has always faithfully attended these Conferences for men with me, and Miss Hogg who might have attended if she had been in her usual work in Assiut but she was in Luxor boarding school taking the place of Miss Whiteside or Miss Ferrier in their absence.

There had been no arrangements made for meetings for women only, by the Conference Committee, and as there were three regular sessions a day for all, there seemed to be little time for extras. The meetings in the morning were held in the first church, and there seemed to be a reverence and a quietness which were absent in the afternoons and evenings, when the meetings were held in the second church, and when women, rich and poor, of the church and outside the church, brought children who would not remain quiet, owing partly from want of room for seating them. I felt very sorry about this, for I think women in the four places, Assiut, Cairo, Minia, and Beni Suef, where these Annual Conferences are held, have been much helped by attending the meetings. The men decided that next year the meetings are to be held in a suburb of Cairo, where those attending will be preserved from outside visiting and influences.

In Minia there are three schools for girls where there are Protestant teachers, the one in connection with the second church, the private school of a Syrian woman who used to teach for them, and the Coptic girls' school. The teachers from all these three attended the meetings as much as possible, and I think they received inspiration in their spiritual lives. The pastor of the second church is just recovering from a severe fever which followed the illness of his son, (he has lost several children) and his wife has a young son, so they were prevented from attending the meetings. A committee was appointed by the Conference to wait on the pastor, and to thank God for his preserved life. I accompanied them, as an old friend, and it almost brought the tears, to hear Dr. Watson address him, and then one of the older pastors led in a prayer of thanksgiving. The pastor who is a very fine spirited man made a very fitting reply in which he expressed the hope that God had spared him for better service in the church.

The last day of the Conference was observed as a day of fasting, and the evening meeting closed with a communion service which was conducted by Dr. Hunt.

ANNA Y. THOMPSON.

A HALF DAY WITH THE BIBLE WOMEN IN SOUTH ASSUIT.

One does not need to spend more than a few hours in this part of Assiut, that is, the South Side of a city of some fifty thousand population, in order to see and feel a manifest difference between the atmosphere here and that of some other parts of the city. For some reasons, not yet explained, there is an apathy and indifference that puzzles the missionaries and almost baffles the persistent efforts of the Bible women.

Twenty years ago there was a small girls' school started, with the hope that it would serve as an impetus to the girls and a place of meeting for the women of the community. But for the lack of a lady missionary to give it her undivided time, not much was accomplished, and when the teacher married, another was not secured at the time and the school passed into history. Aside from the visits of the regular Bible women and two or three meeting a week conducted by the hospital evangelist, no special effort was made until about five years ago. At that time a meeting for women was begun in two different streets, and by the united efforts of two married lady missionaries, and two volunteer Egyptian workers, all of whom spent an hour before the meeting gathering the women, for the women, "Begin with one accord to make excuse."

Very good results were manifest for a year or more. But contact with the women so hardened with years of the hum-drum life with nothing to sharpen their intellects, brought to us the conviction that while they still had sufficient head knowledge to believe the truth, yet we must reach out and supply for the girls that which would fit them for life, and not for a mere existence. In answer to prayer the wife of one of our prominent citizens, Mrs. Zaki Bey Wisa, has now undertaken the support of a girls' school, and our hearts are gladdened this particular morning, when, with the Bible women, we begin a forenoon's visiting. We find there fifty girls between the age of six and fourteen years. For the most part they are bright looking, and clean, and suitably dressed for school. The teacher has been a pupil of the Pressley Memorial Institute, and completed her course to the seventh year. She has good order and is mistress of the situation from every standpoint. Soon the women begin to gather, for it is the morning for the regular prayer meeting. The missionary had not gone around to the houses to first gather the women for the Bible women had said, "Let us just pray and God will bring them." I felt skeptical, for past experience had taught me that it took both faith and works to bring the women of the south part of the city of Assiut to a prayer meeting. Only a dozen came, but we had a good meeting and the girls were much touched. At the end, one of them led in a beautiful prayer that they might be a blessing to this needy part of the city, and thanking God for putting it into the heart of Mrs. Wisa to provide the school and this place of meeting.

We hastened on to visit a man and his wife who have had a most interesting experience and have been brought to the light through the efforts of the Bible women. Both were addicted to the use of strong drink, "Aragy," the juice of the date made into a most intoxicating liquor, and were fast coming to grief in both body and soul. The Bible woman began visiting the wife some time ago and at last asked if she could hold a prayer meeting for the women of that street in her home. Her oriental hospitality could not refuse, and she complied with the request. Her husband became interested in listening from a secluded corner of the court. The Spirit ere long began to strive with him and he became convicted of sin. Without much persuasion of men he vowed that he would give up the ways of sin and seek to live a Christian life. His wife responded to the leadings of the Spirit even more strikingly than her husband and together they gave up the habit of drink.

Our next visit was with a most earnest Christian woman and her mother. The wife has seen better days, for adversity has come to this house during the past five years. But it has not touched her faith, except as by the faith she has it has become stronger. Family prayers are never omitted in this home, and after the long visit in which we have all been strengthened by the exchange of past experiences we left, thankful for this earnest witness in the midst of so much apathy and indifference in this part of the city.

We ask your prayers that hearts in which seed has been sown these many years may yet spring forth to an abundant harvest.

MRS. ROBT. S. MCCLENAHAN.

A NEW MISSIONARY'S IMPRESSIONS.

How many of you realize how helpless the new missionary is when she first lands on the field? Were you ever in the midst of a crowd of yelling, jabbering, jostling people and you couldn't understand one word that was said? Were you ever surrounded by braying donkeys, kneeling camels, and frantically gesticulating boys when you *didn't* want to ride and you *did* want them to leave you alone and yet you could not say so? Were you ever compelled to sit through an hour and a half church service when there wasn't even one intelligible syllable? Or were you ever handed a book which didn't contain one familiar character and yet you were told that you must learn to read it through? If you have experienced all of these things then you will get some idea of the first problems confronting a new recruit on the mission field.

At the little private conference for missionaries which one attends before leaving the home-land, you felt so good and comfortable about coming to the mission field. You felt that you were in the plan and that if God would spare your strength, and you would live constantly in Christ, you would be able to accomplish so much in His name. You started out with high hopes, saying brave good-byes to the dear ones at home, little fearing the dangers at sea. For were you not in His care and were you not going out for Him?

When you first landed on the field you were entertained to teas, dinners, lunches; everybody came to call on you and urged you to come to see them. They told you to take extremely good care of yourself, not to work too hard, and so forth, but in the same breath they told you how *hard* the language was, how many folks had broken down, and then possibly ended up asking you to teach a Sabbath School class, lead Christian Endeavor, or a half dozen other things that take no time at all, and because you wanted to do your duty you agreed to do everything that was asked of you.

By and by one of the language committee came to you and told you that it was time to get to work and that the next morning you, with five or six others, would have a teacher. How you dreaded that first lesson, not knowing what was coming! Just after you were seated in walks a pleasant faced native, dressed in long flowing silk robes, hangs his gold handled cane on the door knob, sits down before you and the lesson begins. He makes the sounds and you imitate him and before you are aware of it you are hissing like a goose, bleating like a sheep, gurgling like a camel, and in fact, doing heaps of things that you'd never dreamed of before. And so the days go on and on, some meaning great gains, others bringing absolute discouragement. The examination time is drawing nearer and nearer, everybody is talking about it, the teachers begin to drive harder than ever, and you work until it seems that your tongue invariably ties up in knots and every character on the page dances a jig the moment you look at it. Then you receive a little note to the effect that the "exams" will last three days and that you must be prepared for grammar, dictation, translation both ways, but above all you must appear before an august Board and be prepared to read, carry on a conversation with a native whom you have never seen before, tell a story and give a five-minute sermon based on some Bible story which you have been preparing for three weeks. Is it any wonder that you dream all sorts of horrible things and see "failure" written every where? But wait—it isn't all so dark. That dreadful examining Board greets you with a pleasant smile when you come in. How the very cockles of your heart warm up to the ones who give an encouraging nod when you first hear your own voice! You are in such a daze that the very things you have been conning for weeks sound unnatural and yet those sympathetic people seem to understand what you are trying to say and when you have finished they quietly come to you and say that you are getting on very nicely and to keep on plodding. You gradually gain in self-confidence so that by the time the first year is up you can ask for things and give a few orders in the strange tongue and be understood.

But oh! what a longing comes over you to be able to tell of the wonderful love of Christ when you see women all around you living in superstition and ignorance! How you redouble your efforts in study when you want to tell that mother that there is no benefit in the big load of charms which she has tied to her dear little baby; that the Lord Jesus Christ took the little ones in His arms to bless them and that His love is far more powerful than the Evil Eye which she so much fears. Even though, at first, you do seem comparatively useless for the work for which you came, yet you are so glad that He has given you the privilege of working in His vineyard, and trusting in Him for strength, you will endeavor to leave no stone unturned until you have done what you could to fit yourself for the great task which lies before you.

GERTRUDE NEWLIN JAMISON.

IMPRESSIONS.

After seeing the obelisks of Karnak, the catacombs of Alexandria and the rock tombs of Thebes, the Sphinx and the Colossi of Memnon, the Nilometers on Elephantine isle and Rhoda, the pyramids and other works of the ancient Egyptians, and after living among and observing more or less carefully the modern Egyptians for a year, seeing the dirt, squalor and superstition that exists where Christianity and education have not come, one might think that Ancient Egypt would prove more interesting than modern Egypt. But not so. For interest, the present has the past beaten in many ways. One cannot help but admire the mechanical and engineering geniuses who planned the temple of Karnak and the pyramids of Gizeh, but along with that admiration must come a feeling of repugnancy against the so-called ancient civilization when one learns that over a hundred thousand men were forced by as hard taskmasters as the Hebrews ever had, to grind out their lives on the great pyramid.

Modern Egypt may not have her great engineers, they have come from Europe, but neither has she raised up to herself great oppressors. Egypt's very weakness in things industrial and mechanical will probably be recorded in history as a blessing in disguise.

The point of view of a short term teacher who has no knowledge of Arabic must of necessity be different in many respects from that of the regular missionary. To him the mysteries of Egypt are many. The newness of Egypt does not wear off in a short time and one is always meeting with the novel, the unusual and the interesting.

The poet has said that woman is a mystery, an enigma if you please, and the Egyptian woman is no exception to the rule. Why the higher class educated woman wears the veil, permits polygamy and seclusion in the harem, and is a slave to her husband who can divorce her at a moment's notice is a mystery to the uninitiated.

And the reason the poor lower class Moslem woman wears the cheaper veil, brass jewelry, heavy iron anklets, lives with the animals, eats by herself, permits herself to be used as a beast of burden, covers her face at the approach of a man, while less of a mystery is more pathetic. With her it is due to the lack of education. The poor woman presents a sad but picturesque figure in the villages. Most charming does she appear when she gracefully walks to the river with her empty water jar, fill it, place it upon her head, though it weighs thirty to forty pounds and as erect as a soldier walk back to the mud walls she calls, not home, but house. In Arabic the word for house and home is the same.

The men of modern Egypt are also very interesting. Talkative to the extreme, skillful in bargaining, excellent imitators, grateful for the least sign of attention that a foreigner pays to them, polite and as hospitable as the proverbial Oriental they interest and grip. After a church service in a village they all crowd round the foreigner anxious for a sign of recognition or a hand shake. The latter not infrequently turns out to be a hand-kiss in addition to the hand shake.

The climax of interest in modern Egyptian classes is not the present generation but the leaders of the future. It is the Egyptian college student that the teacher knows best.

The average student of Assiut College has had little home life, in the sense of our American home life. His early life has not been influenced by story or picture books. No Sabbath School teacher or Boy Scout director has given him high ideals. When he first comes to Assiut College it takes him some time to get his bearings. It is very strange to him. And the teacher is conscious that his actions are a puzzle to the new-comer. With this puzzled curiosity as a basis the teacher begins to make impressions. By word and by example the students get new ideas and ideals and in matters of clothes and books, in throwing the base ball, in handling the basket ball and in ways of doing things he will imitate and follow.

The Egyptian class must have more teaching and less recitation than the American class. It is the teachers privilege to continually explain in the simplest manner possible. Strange it is to the student that one can "catch cold" when he is doing his best to avoid it; that, "firemen play on the flames," when they are working their hardest to put out the fire; that a man can, "play him false" but cannot, "act him false;" and that a man can, "pocket an insult," but cannot "put an insult in his pocket." Strange also is it that we say, "sit at the table" when they would say, "sit on the table."

There is an Arabic proverb which runs, "He who teaches me a letter, I will be his servant," and most true is it of Egypt. So ready and anxious are the students at times to help and please the teacher that it becomes annoying. It is the personal touch that the pupils get at Assiut College that they cannot get at any other school in Egypt, which makes the college unique. And in return for this personal touch there is a loyalty of former students and graduates to the school; that has done so much for them.

The above interesting "Impressions" are those of a young man who refuses to sign his name to them. "Next time" perhaps he will.—Ed.

EDITORIAL.

THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA WILL HOLD ITS THIRTY-FOURTH ANNUAL CONVENTION AT STERLING, KANS., MAY 11-15, 1917. CONVENTION PRESIDENT, MRS. R. A. ELLIOTT, 315 N. 10th STREET, CAMBRIDGE, OHIO.

PRAY FOR MISSIONS.

The problems of missions demand for their solution a church that also knows how to *pray*. Missionary activity God Himself has set to the key-note of supplication. Days of intercession have often been followed by such marked answers to prayer as have started new anthems of praise.

In the history of the Church Missionary Society, when the expansion in the preceding two years had created very urgent need for more men, an appeal went forth, in 1884, for prayer to the Lord of the harvest to thrust forth more laborers. One thing laid on the hearts of the praying saints was to ask for a new spirit of self-offering in *educated* young men. The day came (December 2nd), and Secretary Wigwam told how, *on the day previous*, he had been sent to go to Cambridge to confer with university men desirous of giving themselves to work abroad. Before they called God had answered; and that day of prayer started a movement which brought into the work a large accession of the best missionaries.

* * *

MISSIONARY CONVOCATION.

As we go to press our Church, the United Presbyterian, is focusing its interest upon the Missionary Convocation at Pittsburgh. There should be impressions made in the three days session, that would permeate our missionary propaganda from center to circumference.

Only a few are able to attend such notable gatherings. The larger number of our church membership cannot go. It will be a greater responsibility upon those who are having such privileges as they return to make report.

We would like to see the results of a church-wide, simultaneous missionary gathering—an appointed day when in every Presbytery there would be held one or more "Missionary Convocations" so that at one time, with one accord, our denomination would have a view of its mission fields, and an inspiration to move forward.

It seems that so long as we depend upon delegates to carry back the fire of enthusiasm generated at large missionary centers we are not going to meet the needs. It is not impossible, though it may be a laborious undertaking, to have at one time, the theme of Christian Missions made simultaneous throughout our denomination.

Exhibits may not be possible every where but the cost of arranging for such a mighty influence is worth the trial.

* * *

The conquest of the world for Christ makes Christian Missions the greatest business in the world. So-called Christian civilization that does not reckon with God's plan is a failure.

THE FOREIGN MISSIONARY CONFERENCE OF NORTH AMERICA.

The meeting of foreign mission boards of Evangelical churches of North America at Garden City, L. I., N. Y., January 9-11, 1917, was of great inspiration as well as wide information. This Conference in its annual sessions is not held for the purpose of exploiting or endorsing the work of any organization or society. The object of the Conference is to foster and promote a true science of missions. To provide through its committees, for the investigation and study of missionary problems.

A world wide view of missions and problems of the missionaries was presented by experts in missions. It was a three-day session of special privilege and inspiration. It would be impossible to give in our limited space any adequate idea of the important subjects discussed. The fact that for twenty-four years there has been a Conference held and committee acting on authority to promulgate missionary interest carries with it importance and recommends its work to all mission boards. It is not within the scope of the Conference to consider questions of ecclesiastical faith and order, which represent denominational differences. Thus it gives to the Conference perfect freedom and mutual fellowship much to be desired in the purpose for which it exists.

But what a world view was presented. No one having sympathy for the neglected fields of the world and anxiety as to the care of the same, because of Europe's tragedy, could view with indifference the part that the churches in North America and the United States, in particular, must have in this world wide crisis in missions.

The neglected fields of Latin America, especially the information given from the Panama Congress reports show there is a challenge to the churches of America for its care of its own continent. Likewise the work in South America. How wonderful is the interest being developed now. May the conviction be deepened that we have too long held this privilege aloof and now with the international friendship retained may we be outreaching, not for gain, but for genuine helpfulness and good-will.

The most impressive and convicting address was from Dr. John R. Mott. His subject was "The foreign missionary situation as affected by the war." Dr. Mott has been in Europe through the agency of the Young Men's Christian Association and has seen men in the prison camps, from every nation at war. He said, "As we sit here tonight there are more than five millions in hospitals." He saw twenty-six trains of fifty carriages each, bearing the wounded. He saw one hundred and twenty-six hospitals in Russia. He did not visit a home in England where there was not mourning. In the homes of the most noted missionary workers a bright promising son was killed. One instance after another was given of those who had lost their reason. One man thrust his sword through another, and the dying victim cried out, "What will become of my wife and child?" and the would-be soldier (but murderer) has lost his reason and his constant grief and cry is the last words of his victim, "What will become of my wife and child?"

The awful picture of devastation and wholesale destruction of home and posterity, was only increased in its terror by the picture of the mission fields robbed of its future missionaries. For young men making ready to carry the gospel into the mission fields occupied by these so-called Christian countries, now at war, the boys have been made to take the gun instead of the gospel and thousands and many thousands lie dead in the trenches of the battle-fields who were elected for messengers of peace and gospel work.

The Kingdom of Christ has been made to suffer and who will be sufficient to come to the help of the nations waiting for the gospel? Dr. Mott showed how the larger part must fall upon the Evangelical churches of America, yes of the United States particularly. This war must compel us to change our missionary motives. We can no longer apportion to ourselves what is easy to do. The world is moving into new life and new purpose. Will Christ through us meet the non-Christian world and claim it as His own?

* * *

One Hundred Thousand Dollars is a suitable, but not too large a Thank-Offering to be received during 1917.

The time is fully on for every woman in the United Presbyterian Church to consider that she must have a part in this privilege. The gift of *One Hundred Thousand Dollars* will extend the work of the Women's General Missionary Society. The spirit of the gift and its influence will be incalculable. You will want to have a part in this notable plan.

* * *

PRESBYTERIALS TAKE NOTICE.

The Women's General Missionary Society convenes at Sterling, Kansas, May 11 and 15. It is not too early to begin thinking and planning and appointing delegates.

The individual fare *one way* from Pittsburgh to Sterling is $27.97. Pullman rates from Pittsburgh to Sterling, upper berths, are $5.60; lower berths, $7.00. A special car will be run through from Pittsburgh to Sterling, thus avoiding the necessity of making changes at any intermediate points.

Mrs. J. H. Maxwell,
Railroad Secretary.

A MESSAGE TO THE WOMEN OF THE UNITED PRESBYTERIAN CHURCH BY SECOND VICE-PRESIDENT OF 1917 CONVENTION.

In reading the splendid message from our President in the November Magazine, I was deeply impressed with the thought, which presented our opportunity as members of the Women's General Missionary Society in helping to bring the kingdom of the world into the ranks of the heavenly King. Do we appreciate the confidence God has in the women of the United Presbyterian Church and the responsibility of the great work He has given us to do? Let us respond to this call for service and pray that God may give us a greater vision of the work to be done and a greater desire to do our part in this work, but when we pray let us remember that we have our part to do in helping to answer our prayers.

In four short months the Women's General Missionary Society of the United Presbyterian Church of North America will hold its Thirty-fourth Annual Convention at Sterling, Kansas. Where is Kansas? Not in the far west, but centrally located and for that reason we should have a good representation from both East and West. Begin to think about this now and plan to attend the Convention and thus join the throng who say, "I have a broader vision of the work, a deeper interest in the work, and a greater desire to do my part in spreading the gospel at home and abroad since I attended the Women's General Missionary Society Convention."

Mrs. Robert J. Hutton,
Detroit, Mich.

LEST WE FORGET!

"I see the sunset trees, line upon line on the sky;
I see the sunset trees, and they seem to be marching by;
I see the sunset trees, and I mind me of armed men,
Men who will fade in the dusk, and will never come again.

I see the sunset trees, supple and strong and straight;
I see the sunset trees, like souls on the verge of fate;
I see the sunset trees, then darkness swallows them quite,
And I mind me of marching men lost in the battle night."

PRESIDENT WILSON'S POLICY.

President Wilson has come out for the concert of nations to establish peace and guarantee it throughout the earth. He wants to resort to the spirit of good will and righteousness rather than to the sword and force as the basis of the world's peace. There can be no other basis. We have been trying force since the world began and there is more slaughter and ruin now than there ever was. President Wilson is tired of that, and so he goes to the senate with a frank statement, from a condensed report of which we quote:

That a lasting peace in Europe cannot be a peace of victory for either side.

That peace must be followed by a definite concert of power to assure the world that no catastrophe of war shall overwhelm it again.

That in such a concert of power the United States cannot withhold its participation to guarantee peace and justice throughout the world.

What an honor it is to have such doctrine go out to the world from the chief executive of this nation! That expression gives to the United States a prouder position before the world than it ever held before. It is placing the sword of the spirit before the sword of steel. It is recognizing the Christian civilization as the true force in the affairs of men. If we could only get to that, and stop fighting, and devote the money spent in armaments and munitions to the arts of peace, what a smile the face of humanity would put on and how ten times grander this nation would be!—Ex.

THE NOBLE VISION.

The more one thinks of President Wilson's address to the senate on world peace, the more one catches the vision of this country's truest glory. There never was a public expression any where, at any time, by any body, that was so full of noble import. The President expressed the conscience of the people of this country; an idea that was in the hearts, but which no prophet had come to interpret until the President appeared with his message. And it was not something to fit a special occasion but it was a gospel as far-reaching as the Golden Rule. It unfolds the whole theory of the public life, for at the base of it lies good will, honor, truth, and justice wherein the force of the oppressor and the ruffian is despised. It calls in a new dispensation after the fashion of the One twenty centuries ago. It was the very word needed and we hope it will never die out.

* * *

GENERAL RESPONSIBILITY.

It is impossible for any finite mind to fix the degree of criminality of any human act or of any human life. The Infinite One alone can know how much of our sin is chargeable to us, and how much to our brothers or our fathers. We all participate in one another's sins. There is a community of responsibility attaching to every misdeed. No human since Adam—nay, nor Adam himself—ever sinned entirely to himself. And so I never am called upon to contemplate a crime or a criminal but I feel my conscience pointing at me as one of the accessories.—George W. Cable.

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER.

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MY MASTER AND MY FRIEND.

O Jesus, I have promised
To serve Thee to the end;
Be Thou forever near me,
My Master and my Friend:
I shall not fear the battle
If Thou art by my side,
Nor wander from the pathway
If Thou wilt be my Guide.

O let me feel Thee near me,
The world is ever near;
I see the sights that dazzle,
The tempting sounds I hear:
My foes are ever near me,
Around me and within;
But, Jesus, draw Thou nearer,
And shield my soul from sin.

O let me hear Thee speaking
In accents clear and still,
Above the storms of passion,
The murmurs of self-will:
O speak to reassure me,
To hasten or control;
O speak, and make me listen,
Thou Guardian of my soul.

O Jesus, Thou hast promised
To all who follow Thee,
That where Thou art in glory
There shall Thy servant be;
And, Jesus, I have promised
To serve Thee to the end;
O give me grace to follow,
My Master and my Friend.

—Selected.

STOP A MOMENT AND EXAMINE YOURSELF!

How much of every day do you spend in meditating upon God's wonderful goodness to you personally? How many moments do you spend in expressing your thanksgiving? With what amount of your income do you daily prove your gratitude? What are you doing to help the grace of gratitude to grow in your heart?

Gratitude is a growth, and love is the one element that properly nourishes it. Without love the blossoms will early wither and die and will bring forth no fruit.

The more love you put into your gratitude, the more you will possess. Its growth will be constant, if you will but give it a chance in your life.

Trials, disappointments, reverses will never check its growth, for gratitude helps one to see good in every thing that comes into the daily life, and in the midst of all, the truly grateful heart can sing forth its songs of joy in believing that—All things work together for good to them that love God.—Romans 8:28.

HOW? OH HOW CAN THEY?

Oh! If God's own people would only realize, that, by investing their money—with prayers—in the Lord's cause, they are helping to save souls, and thus hastening the time when the world shall crown Christ as King, how the streams of beneficence would swiftly pour their riches into the Lord's treasury.

Prayer: *Holy Spirit help us to realize this great truth!*

How can Christ's professed followers trifle with the use of their time and money and influence, when they know that the world which Christ gave His precious life to save is enveloped in sin?

How can they withhold the Gospel story, which they have known from their childhood, from two-thirds of the human race, who have never heard the name of

Jesus, and know not they are lost in sin and have need of a Saviour.

How can they be content to "sit at ease in Zion," and accept the blessings of Gospel privileges, and then close their eyes to the need of the Gospel all around them, and thus fail to put forth any effort to win souls to Christ Jesus Whom they profess to love?

How can they hear touching appeals for more workers and better equipment for schools and hospitals and dispensaries in home and foreign fields and close their pocket books to such a call from God, while opening their pocket books wide for selfish purposes?

How can they dole out a meagre dollar or two for missions, while lavishly expending hundreds of dollars on worldly pleasures and for their own comfort?

How can they be content to walk with the world six days of the week and expect Jesus to meet them at His communion table on the Sabbath?

How can they absorb God's mercies which "are new every morning," and enjoy the rich blessings of health and home and love, with which God "daily loadeth them" and forget to say "Thank you" and prove their gratitude through a liberal offering, that others may have similar blessings?

How can they? Oh! How can they lie down at night and sleep, knowing they are "robbing God" of their tithes and offerings? (Read Malachi 3:10).

Reader! "If you bring a little coin, the most and the best that your love can offer, it will glow as gold in the light of the face of Jesus Christ. If you bring to His altar a reluctant gift, quite disproportionate to what you expend upon yourself and your family, will it not look like a counterfeit coin in the light of His face? Remember it is the face of the Saviour: the face of your Judge: the face of a King." It is important to know how your coin looks in the eyes of Him, Who is the heart searching God.

IMPORTANT LESSONS TO BE LEARNED.

In a little book of ninety-six pages, entitled, "Money—Thoughts for God's Stewards," the author, Rev. Andrew Murray, gives:

1. Christ's Estimate of Money.
2. The Holy Spirit and Money.
3. The Grace of God and Money.
4. The Poverty of Christ.

The instruction and inspiration contained in this book is far too valuable to keep from the several thousand readers of our Missionary Magazine, so the editor of this Thank-Offering Department will venture to give "gleanings" from its pages in form of paragraphs from month to month. These can well be used in response to "Roll Call" by the Women's and Young Women's Missionary Societies.

Rev. Murry has "the pen of a ready writer," and if his words will lead the women of our denomination to give more of time and thought and earnest, prayerful study to Christ's Estimate of Money and what Christian Stewardship really is, it will, under God's blessing, do much toward lifting all to a higher plane of "Scriptural Giving."

Christ's Estimate of Money.

Read Mark 12:41.

"In all our religion and our Bible study, it is of the greatest consequence to find out what the mind of Christ is. Today we want to get at the mind of Christ about Money."

"Look at Him for a moment sitting over against the treasury, watching the people putting in their gifts. As He does it He weighs each gift in the balance of God, and puts its value on it. In heaven He does this still."

"Not a gift for any part of God's work, great or small, but He notices it, and puts its value on it for the blessing, if any, that it is to bring in time or eternity. He is willing, even here on earth in the waiting heart, to let us know what He thinks of our giving."

"Giving money, is a part of our religious life, is watched over by Christ, and must be regulated by His Word, hence let us try and discover what the Scriptures have to teach us."

1. *Money giving a sure test of character.*

"In the world, money is the standard of value. The world asks, *what* does a man own? Christ asks, *how* does he use it? The world thinks more about the money getting; Christ, about the money giving.

"When a man gives, the world still asks, *what* does he give? The world looks at the money and its amount; Christ, at the man and his motive. We ask how *much* a man gives; Christ asks *how much he keeps.* We look at the gift; Christ asks if the gift was a sacrifice."

2. *Money giving a great means of grace.*

"Christ called His disciples to come and listen while He talked to them about the giving He saw in the temple. It was to guide their giving and ours. Our giving, if we listen to Christ with the real desire to learn, will have more influence on our growth in grace than we know."

"Our whole life of faith may be strengthened by the way we deal with money. Every thought of the danger of money, every effort to resist it, every loving gift to God, helps our life of faith. The money passing through our hands and devoted to God may be a daily education in faith and heavenly mindedness."

"Very specially may our money giving strengthen our life of love. Every call for money and every response we give, might be the stirring of a new love, and an aid to a fuller surrender to its blessed claims."

"Money giving may be one of your choicest means of grace, a continuous fellowship with God in the renewal of your surrender of your all to Him, and in proof of the earnestness of your heart to walk before Him in self-denial and faith and love."

3. *Money giving a wonderful power for God.*

"What a wonderful religion Christianity is. It takes money, the very embodiment of the power of sense of this world, with its self-interest, its covetousness, and its pride, and it changes it into an instrument for God's service and glory."

"Think of the church and its work in the world: of missions at home and abroad, and the thousand agencies for winning men from sin to God and holiness. Is it, indeed, true that the coin of this world, by being cast into God's treasury in the right spirit, can receive the stamp of the mint of heaven, and be accepted in exchange for heavenly blessings? *It is true!*"

"Christ has immortalized a poor widow's farthing. With His approval it shines through the ages brighter than the brightest gold. It tells you that your farthing, *if it be your all,* that your gift, if it be honestly given, has His approval, His stamp, His blessing."

"If we but take more time for the Holy Spirit to show us our Lord Jesus in charge of the heavenly mint, stamping every true gift, and then using it for the Kingdom, surely our money would begin to shine with a new lustre. Then we should begin to say—The less I spend on myself and the more on my Lord, the richer I am."

"Our money giving must prepare us for heaven. Money given in the spirit of self-sacrifice, and love, and faith in Him Who has paid all, brings a rich and eternal reward. Day by day give as God blesses and as He asks—it will help to bring heaven nearer to you, and you nearer to heaven."

WHAT ABOUT YOUR THANK-OFFERING BLANKS?

Congregational Thank-Offering Secretaries, this very important question is for YOU!

Have you filled out the white blanks for the Women's Societies, the blue blanks for the Young Women's Societies, and the pink blanks for the Juniors in your congregations?

Have you sent them to your Presbyterial Thank-Offering Secretaries *at the time they requested?*

If not, do you realize that you may be guilty of keeping your entire Presbyterial off the Honor Roll for sending in the blanks from *all* societies?

Last year one small Junior Society kept one of the largest Presbyterials in the church off the Honor Roll because the leader failed to respond to repeated appeals for a report. Christian courtesy, if nothing else, should prompt the granting of requests for reports *on time.* Officers of Presbyterials are all busy women, so never keep them waiting for replies to communications and necessitate their having to write again.

"Bear ye one another's burdens and so fulfil the law of Christ."

Presbyterial Thank-Offering Secretaries, this question in regard to blanks is also for you! Here is the second month in the New Year when all your reports should be in. Can your General Thank-Offering Secretary give a complete report to the next May Convention unless you do your full part by sending all your society blanks to her?

How can every Presbyterial win a place on the Honor Roll? By sending in a report from every society.

AN AVERAGE OF ONE! WHY NOT?

Do you know—

That—1917 marks the Thirtieth Birthday Anniversary of the Thank-Offering Movement?

That—an effort is being made to bring into the treasury of the Women's General Missionary Society a full one hundred thousand dollars ($100,000) during this year?

That—this sum can be easily reached by every one of the 820 Women's, 310 Young Women's, and 430 Junior Missionary Societies doing its full part in effort?

That—the part every society should take is to begin *at once* to canvass for new members, place new Thank-Offering boxes in all the homes and solicit new Senior Life Members of the Women's General Missionary Society at $25.00 each and new Junior Life Members at $10.00 each?

That—individuals and societies are adding names of favorite missionaries and their children to the life membership roll, also officers of societies, pastor's wives and faithful members, societies not designating their regular Thank-Offerings for such (which is not permissable), but through special gifts from the members?

That—Junior boys and girls are so eager to be enrolled as life members and thus become owners of the beautiful new Junior certificates that they are working to earn the money?

That—one Junior society planned one year ago to secure ten new life members and before the close of December, 1916, it had eleven on the list?

That—grandparents and uncles and aunts often take real delight in making birthday or Christmas gifts of life membership fees, when they have gentle hints that the boys and girls whom they love, really want to be made life members?

That—before the Thank-Offering "Ingatherings" next Fall there should be an average of at least one new Senior and one new Junior life member for every one of the 1624 societies in the home-land?

That—with the liberal aid of friends in the home-land there could be at least one life member in every one of the 34 Women's, 7 Young Women's, and 13 Junior Societies in Egypt and 8 Women's and 1 Junior Society in India?

That—if officers will promptly present the plan, "An average of one new life member in every society" and keep the subject prominently before the members at the monthly meetings there will be songs of rejoicing all over the church before the treasurer's books close December 31, 1917?

Plan! Push! Pray! and Pay! and God will use every agency in showing forth His mighty power through our beautiful 1917 Thank-Offering.

SENIOR LIFE MEMBERS.

December 20th, 1916, to January 20th, 1917.

1. Lyda P. Hawkins. By Y. W. M. S., Herron Hill U. P. Church, Pittsburgh, Pa.
2. Mrs. David Ortz, Indiana, Pa. By Mrs. John A. Miller.
3. Mrs. G. B. McKee, Indiana, Pa. By Mrs. John S. Fisher.
4. Mrs. Wade Dinsmore Alter, Berkeley, Calif.
5. Miss Ruth Hubbard, Oakland, Calif.
6. Mrs. W. R. Irvine, Le Claire, Iowa. By a friend.
7. Mrs. Wm. Cummings, Mars, Pa. By Thomas B. Kennedy in honor of his mother, Mrs. Mary T. Kennedy.
8. Mrs. Nancy Kennedy, Mars, Pa.

9. Mrs. J. A. Kennedy, Mars, Pa. By her husband.

10. Mrs. Jennie Wiles, Mars, Pa. By her sons.

11. Mrs. C. K. Holverstott, Aspinwall, Pa. By her two daughters, Julia and Hazel.

12. Miss Mary L. McKnight, Etna, Pa. By her parents.

13. Mrs. J. B. Hamilton, Leetsdale, Pa.

14. Mrs. Ester Anderson, Emsworth, Pa. By her daughter, Mrs. A. M. Jones, Sandy Lake, Pa.

15. Mrs. Alexander Stewart, Emsworth, Pa. In memory of her parents.

16. Miss Rebekah McElvaney, Ben Avon, Pa. By her mother.

17. Miss Hazel M. Koehler, Emsworth, Pa. By her mother.

18. Mrs. Edward A. Daum, N. S., Pittsburgh, Pa. By Mrs. J. J. Porter.

19. Miss Esther Thompson. By Deer Creek W. M. S. (Only charter member of her society).

20. Mrs. H. S. Donaldson, Gibsonia, Pa.

21. Miss Madge M. Gilmore, N. S., Pittsburgh, Pa. By her family.

22. Mrs. Margaret E. Sloan, N. S., Pittsburgh, Pa. By Mrs. C. M. King.

23. Mrs. Mary Reed Bainbridge-Hoff, Pittsburgh, Pa., 3rd Church, W. M. S., Pittsburgh.

24. Mrs. John B. Edie, Pittsburgh, Pa., W. M. S., 3rd Church, Pittsburgh.

25. Mrs. Ada W. Rankin, Pittsburgh, Pa., W. M. S., 3rd Church, Pittsburgh.

26. Mrs. M. S. Dennis, Pittsburgh, Pa., W. M. S., 3rd Church, Pittsburgh.

27. Mrs. John L. Ritchey, Pittsburgh, Pa., W. M. S., 3rd Church, Pittsburgh.

28. Miss Elizabeth A. McClure, Pittsburgh, Pa., Y. W. M. S., 3rd Church, Pittsburgh. By her sister.

29. Mrs. Maud Pollock Maxwell, Gujranwala, India. By her mother, Mrs. C. A. Pollock.

30. Mrs. Elizabeth Cleland Swartz, Oakdale, Pa., W. M. S., Oakdale. By her father, Rev. J. W. Cleland.

31. Mrs. Margaret Hormel Laing, Sialkot, India. By her brothers.

32. Miss Eliza Wallace, Oakdale, Pa., W. M. S., Oakdale. By her friends.

33. Miss Ella Hutchinson. By Noblestown W. M. S.

34. Mrs. Phoebe D. McNary, a member of Crafton W. M. S.

35. Miss Olive Ross Laing, Sialkot, India. By Mr. and Mrs. C. F. Fullwood.

36. Miss Iva B. Laing, Ingram, Pa. By mother.

37. Miss Sarah S. Laing, Ingram, Pa. By mother.

38. Miss Katherine Reed, Pittsburgh, Pa., a member of the "Elsie May French" Society, 3rd Church, Pittsburgh.

39. Mrs. W. J. Radcliffe, Taylorstown, Pa. By her daughters, Mary and Anna.

40. Mrs. John Knox, Taylorstown, Pa. By her daughter, Sara V. Knox.

41. Mrs. A. J. Russell, Bulger, Pa.

42. Miss Martha E. Thompson, Greenville, Tenn. By Mrs. Mabelle Thompson Fisher.

43. Mrs. J. G. Kennedy, Santa Ana, Calif. By Intermediate Society.

44. Mrs. N. S. Pinkerton, Los Angeles, Calif. By a member of 1st Los Angeles W. M. S.

45. Mrs. Fred Elliott, Greensburgh, Ind. By her mother, Mrs. D. H. Cherry, Xenia, Ohio.

46. Mrs. Lillian Wright Kissinger, Canon City, Col.

47. Mrs. J. D. Douglass, McKeesport, Pa.

(To be continued).

MRS. J. B. HILL,
Treasurer.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

MOTTO: "TRUSTING IN HIM."

AIM: "COURAGE THAT DARES, IF NEED BE, FAILS, BUT DARES NOT FAIL TO TRY."

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Roma Beatty, Pasrur, India.
Miss Edna Jean Giffen, Cairo, Egypt.
Miss E. Margaret Rogers, Frenchburg, Ky.
Miss Eleanor W. Maconachie, Pathankot.
Miss Ruth M. Eddy, Cairo, Egypt.
Miss Christianita Totten, Henderson, N. C.

NEW SOCIETIES.

Arkansas Valley Presbyterial, Jetmore, Y. W. M. S.; 18 members; President, Miss Ester Moore, Jetmore, Kans.

Butler Presbyterial, Zelienople Y. W. M. S.; 12 members; President, Miss Catharine McKinney.

Wheeling Presbyterial, 1st Wheeling, Golden Rule Circle; 12 members; President, Miss Margaret Darrah.

TO THE PRESBYTERIAL SECRETARIES AND SECRETARIES OF SOCIETIES.

The blanks for the year's reports will be sent to the *Presbyterial* secretaries early in February. These are to be forwarded to *societies* by MARCH 1st *at the latest*. Secretaries of societies will please *fill out and return* to Presbyterial secretary so she may have *every blank* in hand by APRIL 5th *at the latest*. She will return the compiled blank to the General Secretary by APRIL 15th *at the latest*. Please do not hold the large blank for later reports after the specified time for return.

If all secretaries will put their return address on envelopes with a limit of five days for claiming of same, you will know if your reports reach their destination.

Last year forty societies missed getting their reports on large blanks. Be sure your report is sent *on time*. Doing everything *on time* helps the work very much.

"THE STAIRS OR THE ELEVATOR."

A recent magazine gives an insight into a very common modern idea of life. A young man had just graduated from the university. When asked by his father whether he would "take the stairs or the elevator to the top floor to the private offices of his father's business" he said he would go by elevator. As his father's son, he thought he ought to have some advantage over the outsider and, to his mind, his education warranted his occupying a position as manager. His father was much disappointed in him and, by illustration, showed him that the man worth while was the one who attained his position by definite, well-spent effort. The ill prepared one fails in the highest success at the crucial moment.

May it not be true that in our philanthropic and religious work we often fail because we have not been thoroughly prepared? Some never will occupy a position at all unless it is a prominent one and that must be easily won. Naturally the one who has learned to perform every service—even menial service well—will make a better leader than she who performs only choice labor. There is no royal road to true success. Just begin at the bottom round and keep on climbing is the only way to scale a ladder and reach the topmost round.

We are so prone to grow weary if we must wait for results. And so many cease to work just when their most strenuous effort should be put forth. Some young women give up trying to have an organization after two or three years' trial if the society is not a booming success by that time. Such young women are of the "elevator type."

There is a craze on among our young people that they be passed from day to day on the wings of amusement or pleasure. The humdrum of work—as they call good exercise—the "stair" route—is entirely too tedious. Such a spirit interferes very much in securing good, substantial Christian workers.

Everything is too much like work if it is in any way serious. The very name "missionary society" savors of serious thought, sacrifice, service, so is repellent. So many want the best things in the end, but would reach there by the "elevator," missing all the effort and annoyance between.

If you as a society member or as an officer have exalted ideas of your deserts and consider the common routine of society work as beneath your efforts, do not be surprised if "disbanded" is written after your society name some of these days. Some few societies may have good cause for disorganizing, but such catastrophe usually occurs because the members of the organization refuse to "climb the stairs," which is the same thing as good, earnest, persistent effort.

IDA B. LITTLE.

RURAL SECTIONS AND THE YOUNG WOMEN'S SOCIETY.

We believe that the great business of the Church is Missions and that our commission is based upon the words of the Master, "Go, ye and teach all nations." Believing this we must say that the rural sections of our country need the helpful influence of the Young Women's work as much as do the cities.

But some may ask, "Why organize the young women in the rural communities? Why not work as individuals?" We would answer that Jesus formed a band around Him and from this band sent out His disciples. "In union there is strength" is as true here as it is elsewhere. Several pulling together can work more effectively than can separate individuals. Interest in the work is stimulated by the contact of minds. We have it from good authority that "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." Working in a common cause makes for deeper consecration than when working alone. Team work accomplishes more than scattered effort.

The benefits accruing to a rural community from a well organized efficient Young Women's organization are many and varied. There will be a deepening of the spiritual life of the members; a looking out for opportunities for service; a desire for a fuller knowledge of God's will; a spirit of helpfulness and a deep and abiding desire to take Christ to those who know Him not as their Savior.

The young women receive training for effective service. They become interested in mission work and they become well informed as to the work of our own Church in its home and foreign fields.

The Young Women's Missionary Society is a school for the study of missions. No society can do good work unless its members are well informed as to the work at home and abroad. The rural young women need to be a working unit. A group—no matter if small—of consecrated young women in a church may become the leaven in its spiritual life. The closer they live to the Master, the greater will be their interest in and their influence over others. The members use their carefully selected material wisely. They study each lesson intelligently and know of the work being done. An enthusiastic group will arrange interesting programs; will encourage those who are new at the work and help the inexperienced. This will tend to a closer study of God's word and will have its reflex benefit upon those who put forth the effort.

There are various ways in which the young women in a rural community may do missionary work. They may support a missionary or a child in some mission school. They may help furnish some hospital or school; dress dolls for the children in Egypt or India, or send quilt blocks to our Indian stations. Then, too, in a rural community there is usually opportunity to sell the hand work, such as baskets, from our Mountaineer stations. Such work as this usually finds ready sale in the country sections.

There are many ways of arousing interest in mission work, viz., little journeys to missionary lands, a reading relay race, missionary fire-crackers, etc. Some societies arouse interest by their social functions. These are not carried to excess, but at various seasons of the year the people are gathered together for a time for a closer acquaintance. A pleasant evening usually results in drawing attention to the organization responsible for it. Rural sections have an advantage here over the city sections, for as a rule they do not have as many calls on their time as do the cities. They have more time in which to be friendly.

The Lord of the harvests has abundantly blessed most of our country sections both in basket and in store, so out of their plenty they have to give to Him in return. The fruitage of orchard and garden is at their command to be used as needed. Very substantial aid can often be given our hospitals and other institutions in the way of donations of fruits, jams, jellies and barrels of apples and potatoes. None are so able to do this particular line of mission work as are those in the rural communities. As a rule the United Presbyterian rural communities are above the average in wealth so they are often able to finance plans where others might not be able.

A program such as listed here calls for the very best talent in any church; for consecrated leaders and for young women who are willing to devote their time, their energy and their whole soul's devotion to the cause of missions. Our Master is not satisfied with half-hearted service. He asks to be first.

The King's business calls for loyal, devoted, consecrated service and these are to be found, often at their best, in the rural communities. There is always some work to be done and we shall know the joy of service if we obey the injunction, "Whatsoever thy hand findeth to do, do it with thy might."

MAY WINTER.

President Y. W. M. S., 2nd Church, Washington, Iowa.

HOW TO KILL A MISSIONARY ORGANIZATION.

First, find such an organization that needs killing. This will be a difficult matter. Being beneficial in character, missionary societies should generally be helped to become more efficient, enlisting the interest of all possible prospective members.

Instances have been known where live, wide-awake societies have materially assisted in arousing enthusiasm in congregations, maintaining missionaries in the field, supporting and educating boys and girls who, otherwise, could not have been cared for, as well as carrying on many other useful activities. Hence, great care should be used in selecting the victim.

However, this being decided upon, a good way to begin is by arriving late at the meetings. This will demonstrate the fact that you do not consider the exercises of any particular importance. Possibly your example will encourage enough other members to do the same, so that the opening of the meeting will be seriously delayed. If so, you have made a very successful start.

Follow this up by semi-occasionally remaining away from a meeting altogether. This will show that you consider the society less and less worthy of your time and interest.

If you are asked to take a part on the program, accept only after repeated urging. It will be well, sometimes, to agree to do something of this kind and then fail to do it. On no account must you provide a substitute, or notify the committee in time, so that some one else can be asked to take your place.

If you are put on a committee, take no interest in its work. If you are made chairman, you have an especially good opportunity to hasten the demise of the society. It will be very effective, either to act as though you were the "whole thing" (I mean the whole committee), or as though the work in hand was of no consequence. Never call the other members together to confer in regard to the work. Never, under any circumstances, make a written report; verbal reports, as indefinite as possible, will be the best for your purpose.

Sarcastic criticism of the other members of the society, particularly the officers and any who seem to take an interest in making it a success, will be very helpful. Make use of this method frequently, not only with fellow members, but also with outsiders. Anything like commendation of officers, or those who take part on the program, is always to be avoided.

An excellent way to create an atmosphere favorable to your purpose, is to tell people that "you do not believe in mission;" that "there are plenty of heathen in America," or "in your own city," and that "they should be converted first, and then it will be time enough to send missionaries to foreign lands." Of course, those who hold such sentiments are not the kind who will do anything for the "heathen," even in the next block, but it sounds plausible and is in line with the natural tendency to look out for self first. And, you will find many who will agree with you, even in the church.

Whenever you have an opportunity, discredit the doctrine that a proportionate amount of the income should be given to missions and the work of the church in general. You will find tithers especially troublesome opponents of your plan to kill the missionary society. Someway, the longer they follow this system of giving, the more interested they become in missions, until it actually seems as though they try to give as much as they can, both of time and money.

Of course, you cannot expect to obtain any real satisfaction by killing the missionary society. Such enterprises, whether undertaken from more or less creditable motives, (generally less) assume a different aspect after accomplishment from that which they bore in the first place. That being the case, I would suggest that you "throw on the reverse" of the above rules, and, having found any kind of a missionary society, or the material for one, *help to put life into it!*

LILLIAN CLIFTON.

WAYS OF SECURING NEW MEMBERS.

By virtue of the purpose for which it is created, the Membership Committee of a society has the greatest responsibility in the work of securing new members. This Committee should be composed of young women of tact, attractive personality and willingness to do the necessary work. A list of all available young women in the church should be made and each member of the committee should assume responsibility for certain individuals. If she is really in earnest she will make her list a subject for definite prayer. Exchanging lists with each other occasionally is helpful.

The most important part of the work of a society is, of course, its missionary enterprise. This is to be made the first appeal. But if a young woman can not be interested in missions we must study to determine the thing that will appeal to her. Not what we think ought to appeal but what really does. It may be an attractive program, the social features, or the opportunity for special work. Each of the objects can be presented. Then the committee must feel free to ask the friends of this young woman to extend an invitation to attend the meetings with them. Tactful, cordial repeated invitations can not endlessly be refused.

Next the responsibility falls on the Program Committee. When an invitation to visit has been accepted, we must show that the work of the society is interesting. It is so easy to drift in the old way of having a few songs, prayers and papers, till if one closed the ears to the subjects discussed, it would be impossible to tell one meeting from another. This is a sure way to prevent new members.

Our own society has had a happy variation of programs and we feel that it has been of special assistance to the growth we have made. We plan to have some new thing each meeting, and occasionally devote a whole evening to the introduction of special features. There was once a representation of a meeting of the Women's Board. Each Board member was impersonated and a report of her department given.

At one time the society was divided into three sections, each to work for funds for a special object; one had Freedmen's Missions, another the Indians, and the third the Mountaineers. The final reports were given in a very interesting manner. The Indian group wore blankets, beads and feathers and sat in front of a teepee. The Freedmen's group were dressed as Negro women with kerchiefs, aprons and black faces, and they sang folk songs. The third division in a short dialogue written by the leader, represented a Mountaineer family planning to send one girl to school—then gave the interview at the school showing the crowded condition, the girl's disappointment on being refused admission because of lack of room—and finally how arrangements were made for the acceptance of this new pupil.

Another feature was the attractive reproduction of an Egyptian wedding.

Then we had a dramatization of a story of the conversion of a Moslem. This was arranged by our pastor's wife, and was so interesting that it was repeated at the Women's Presbyterial meeting. It portrayed two Moslem girls, educated in the mission school, and their old grandfather, a pious Mohammedan, who had made two pilgrimages to Mecca and was planning a third in his effort to secure peace for his soul. The granddaughter persuades him to listen while she reads about the peace that Jesus promises. Later he consents to talk with the Miss Sahiba; becomes converted and finds the peace for which he has so long sought.

The Executive Committee has an important part in developing interest. Young women in this age like to be doing things worth while. To some this will be the chief appeal. Our committee keeps in touch with various fields and from time to time special work is undertaken. At present we are helping a school in Oklahoma with clothing and household supplies.

Some can be interested at first only by the social features of the society. We make our meetings attractive to these by having a social hour at the close of the program. The hostess of the evening serves simple refreshments and usually there is music. One regular meeting a year is an outdoor picnic. For three months we have had thimble parties between the regular meetings when each who attends brings ten cents for a special fund. Light refreshments are served by groups of four young women for each evening.

We make it our aim to have such good times at these social affairs that the young women will want to be one of our number if for no other reason than for the pleasure they can have. We know that in time they will become interested in our special work if they come where they can be in touch with it.

Another feature of our society that makes its appeal in these days when there are so many calls for funds, is the small amount of money required of the members. Our dues are five cents a month and twenty-five cents a quarter is asked for the support of the Young Women's Special. Few can refuse to become members on the grounds of expense. We are supporting a girl in one of the Egyptian schools, but the funds for that are from voluntary contributions. No one feels under an obligation to sign for that unless she wishes to do so.

We feel that part of our growth has been due to our willingness to try out various plans suggested in the Magazine. They have proven very helpful in keeping up the interest in our work. And after all is said, the real problem of how to secure new members is how to develop interest. We may profitably study the methods of advertisers for points along this line. Successful advertising depends on attractive presentation and frequent repetition. Each society must study how it can do this most effectively in its own field.

GENEVRA ERSKINE LEADER.

606 Kansas Ave., Topeka, Kans.

LITERATURE DEPARTMENT.

In charge of Miss R. Elizabeth Milligan, Literature Secretary, 904 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

Mission Study Text-Books and Helps, 1916-17.

Foreign—Senior.

World Missions and World Peace. Board, 57 cents; paper, 35 cents.

How to Use "World Missions and World Peace." Price, 10 cents.

Girls' How to Use, "Maid in America." Price, 12 cents.

Set of Charts and Posters, 30 cents.

Outline Map of the World, 17 cents.

Foreign—Junior.

Soldiers of the Prince, 30 cents.

The Guide for "Soldiers of the Prince" is included in the text-book this year.

Set of Paper Dolls, "Children of the War," 30 cents.

Set of Flags of the Nations, 30 cents.

Peace Buttons, 5 cents each, 50 cents per dozen.

Home—Senior.

Old Spain in New America. Cloth, 57 cents; paper, 35 cents.

Teacher's Supplement for "Old Spain in New America." 5 cents.

Home—Junior.

Children of the Lighthouse. 30 cents.

Teacher's Manual for "Children of the Lighthouse." 10 cents.

Prayer Cycle, 10 cents.

Bamba. 10 cents each.

Our Sisters in Egypt. 13 cents each.

Statistical Report, 10 cents each.

Leaflets for the third and fourth chapters of the Foreign Text-Book are: "The Story of the Waldenses," 3 cents; "Raymond Lull," 2 cents; "A Greater Than Charlemagne," 2 cents; "The Four W's," 2 cents.

Leaflet for the fourth chapter of the Home Text-Book is: "Cuba Pocket Edition," 2 cents.

We have a new pageant for young women's societies, arranged from the leaflet, "If They Only Knew," with which many of you are familiar. It is a very effective presentation, and costs 5 cents.

A pleasing little Junior presentation is "A Mite-Box Convention." Send 5 cents for this and the "Mite-Box Song" which goes with it, and give this little pageant at your public meeting in the spring.

Mrs. Milliken has prepared a new leaflet, "Reasons Why the Women's Missionary Society Should Support the Junior Missionary Society." Send 1 cent for this leaflet.

The new Junior Diplomas are very attractive. Owing to the increasing cost of paper and printing we have had to advance the price to 5 cents each, or 50 cents a dozen.

Are the women of your organization using the prayer cycle? Have you tried to introduce it to the women who are not in your organization? Does your pastor know about it? Get him to use it in the weekly prayer meetings. Use it daily in your own family worship, and the missionaries and their work will soon become realities to every member of your family.

NOTE: Send all orders for literature to the above address. The Women's Missionary Magazine and the printed program for Mission Study are for sale at Xenia, Ohio. Anything else in the way of literature must be ordered from Miss Elizabeth Milligan, 904 Publication Bldg., 209 Ninth St., Pittsburgh, Pa.

FOREIGN DEPARTMENT.

Mrs. H. C. Campbell, Secretary, 6410 Beacon St., Pittsburgh, Pa.

One of the most hopeful and encouraging signs of God's presence by the power through His Spirit is the Tuesday meeting held in the Assembly Hall, Publication Building, Pittsburgh, Pa., every week from 10:00 to 11:00 a. m. The entire credit is due to the consecrated energy of Miss Kate Hill, of India, who had known what powerful good such meetings were in other denominations in other cities and who was sure they would be successful in Pittsburgh. Every meeting has been crowded and as many as nine women have been known to stand because there was absolutely no room to place another chair.

On the sixteenth of January we had Dr. Grant from Tanta Hospital, Egypt, and the Rev. John H. Stewart, Pathankot District, India, with us. Both made interesting and instructive addresses. Much time is given to prayer. The object of the meetings being information, inspiration, and consecration. Let all who read the Magazine remember when passing through Pittsburgh that there is a meeting for prayer and praise every Tuesday in the Publication Building to which all are welcome.

Miss Carrie Buchanan is still at Battle Creek taking special treatment. Her last letter says she is improving and is assured by the physicians that she is to be stronger and better than ever before. Pray that she may soon be restored to health and to the work in Egypt where she is so badly needed and so eagerly longed for.

A letter was read at the Tuesday meeting from Prof. R. S. McClenahan, giving us the first detailed account of the illness and death and funeral of the Rev. Andrew Watson, D. D. The whole of Egypt mourns the loss of this prince in Israel.

Dr. Thomas Lambie anl family have been in Pittsburgh since the first of the year. Both of his children are quarantined with scarlet fever and the doctor, himself, has been under the physician's care. We are glad to say all are improving. Pray that they may all be speedily restored to health.

Report from India states that Miss Jean Morrison is not well, having had fever. We do not know how ill she is but we need prayers of all for her recovery.

The missionary party arrived in Egypt on the first of December. All well and having had a wonderful voyage and many interesting experiences.

Two young women have applied for appointment as foreign missionaries. Pray that the Board may have the guidance of the Spirit and the divine wisdom promised in selecting the representatives of the Master for foreign lands. We are praying that many others may offer themselves in time to be sent out in September, 1917.

All the missionaries at home and all interested in missions are eagerly looking forward to the great Convocation which is to be held in the First Church, North Side, Pittsburgh, Pa., on January 30, 31, and February 1st.

It is ardently hoped that every missionary society in the entire church will send a delegate to this Conference and thereby give and get inspiration and enthusiasm for the work of the year. Two or three days are to be spent by foreign missionaries in drill and preparation for devotional work which, under the direction of the Board of Foreign Missions is to be undertaken in February.

Missionaries on furlough are already beginning to take steps to secure "passports" and "permits" to enter the country. Nothing of this kind need be done, however, before the first of April, as that will give ample time even under existing conditions. We are all praying that the war may be ended and all these unusual regulations abolished before the party sails next September.

Pray for missionaries on the field, pray for missionaries home on furlough, pray for the children of missionaries who are in this country being educated while the father or the mother or both are in distant lands, pray for the volunteers who may consider appointment this year, pray for Dr. Watson's immediate family and all of our work in Egypt that they may be sustained in this great bereavement. Pray for a blessing and the power of the Spirit at the great Convocation, pray for every board of the church that they may all conclude their year without any deficit, pray for an increase in membership in our Women's Missionary Society, increase in offerings for general work and increase in Thank-Offerings. Let us all work while it is day for the night come in which no man can work.

CONFERENCE OF FEDERATION OF WOMEN'S BOARDS OF FOREIGN MISSIONS OF NORTH AMERICA.

Garden City, Long Island, N. Y.

Friday, January 12, 1917.

Mrs. Mary Clokey Porter, Reporter.

THE FEDERATION—ITS OBJECT.

To promote greater efficiency in the work of the Women's Boards of Foreign Missions, to stimulate united prayer and study, to secure a fuller development of resources, and a truer conception of the scope and purpose of Women's Work for Missions.

Like the Foreign Missions Conference, it is a consulting body only. It has no income other than annual dues for its running expenses from its constituency. It holds one meeting each year for conference and the transaction of business.

Its Membership.

Any Woman's Board whose work includes that of Foreign Missions and is of an evangelical church can be related to the Federation by agreeing to cooperate in the purpose and work of the organization, and paying an annual fee based upon its annual income for Foreign Missions.

One member of each Board who is known as the Federation Representative, shall be the means of communication between the Executive Committee and her Board.

Committees.

The Standing Committees are:

On Home Base—

1. Methods of Work Among Women, Young People and Children.
2. Student Work.
3. Summer Schools and Conferences.
4. Publications and Literature.

On Foreign Field—

1. Christian Literature for Women and Children of Mission Fields.
2. Interdenominational Institutions on the Foreign Field.

Gleanings from Reports of Committees.

1. Executive Committee: The activities that should claim the chief place of emphasis in the future are: First, the women of the Protestant churches are still, except for an aroused minority, unconvinced of either the duty or need of Foreign Missions. Second, little is being done to advocate and advertise in a worthy and compelling way the cause to whose advance the Women's Boards stand committed. Third, a National Federation of all the Boards by its very nature has the power to do a work of inspiration and information which no less comprehensive body can hope to have.

The Executive Committee recommends: First, That prime emphasis be laid on the furtherance of local and state Missionary Federations. Second, That one year hence at the Annual Meeting, a strong, deeply spiritual and permanently impressive presentation of the claims of Foreign Missions be made upon the American Christian women. Third, That a committee be appointed to study the question of Foreign Mission publicity through the daily press, and to report at the next Annual Meeting.

2. Central Committee on United Study of Foreign Missions.

Organized in the year 1900, the Central Committee is now entering upon its eighteenth year of service. In 1916, 85,000 Senior and 20,000 Junior textbooks were published to meet the demand. From the office of the Committee at West Medford, Mass., 200,000 books were sent out in 1916, beside supplementary material, maps, charts, mite boxes and pamphlets numbering thousands. The "Federation Bulletin," which for four years was the organ of the Federation has given place to a Department in "The Missionary Review of the World" which began with the January, 1917, issue. A much wider reading will result from this change and the interest affiliated with the Federation will become better known to the public.

Our New Text-Books.

The Senior text-book for 1917 is, "An African Trail" and the book for Juniors, "African Adventures."

The author of both books, Miss Jean Kenyon Mackenzie, a missionary in Kamerun, Africa, under the Presbyterian Board, tells of the spiritual conquest of an African tribe through the peaceful message of the Gospel of Christ, in the Senior book. The Junior book is a fascinating story of the jungle, which will become one of the classics for children. Both books will be on sale early in March by the denominational Boards.

The Central Committee is already prepared to announce its text-book topics for 1918-19 and authors are now preparing their manuscripts.

3. Committees of Summer Schools of Missions and Conferences.

An important part of the year's work has been gathering material for a "Leaflet on Leaders" to meet the demand for information regarding persons especially equipped as leaders of Summer Schools, Winter Institutes and Extension Conferences. This leaflet to be published by the Federation will give the names and addresses of Lecturers, Normal Class Teachers, Study Class Leaders and Junior Workers. Eleven denominations have registered over fifty names of women well qualified for the work, and the leaflet will be published before April first.

4. Christian Literature for Women and Children of Mission Lands.

The little magazine for Chinese children, "Happy Childhood" is in its third year of life. The subscription list is about 3,100 and is lengthening each month. It goes into nearly every province in China where there are missionary friends, into the homes of Chinese in Burmah, and copies are used in Chinese Bible Schools in America. The devoted editor, a missionary, serves without compensation, but employs a young Chinese woman as her assistant at a small salary.

A Chinese Picture Book made up of selections and cuts from the Magazine, proved so successful in 1915 that an edition of 10,000 of a similar book was prepared for last Christmas, for which 25 cents a copy was charged.

The Magazine is published in Mandarin and appeals are being made for special editions for Southern China. It is the only publication for Chinese children with distinctively Christian teaching in all China, and is largely financed by the Central Committee of the Federation.

The Committee made a grant of $50.00 to aid in printing simple Bible text-books for use of the Tamil speaking Bible women, in visiting homes of natives.

Efforts are being made by a member of the Committee to have a version of "Polly Anna" as prepared by a young Japanese Christian woman while suffering from a serious illness, brought out by the American publisher of the "glad" book.

Thus it will be seen that the Central Committee which is an outgrowth of the great Ecumenical Council in New York in 1900 has not only supplied the missionary societies and study classes of all denominations with suitable text-books for seventeen years continuously, but it is reaching out a helping hand to other countries.

5. Committees on Union Institutions on Mission Fields.

The list of Union Institutions for Young Women established in foreign lands and supported by Women's Boards representing six of the largest denominations in America are:

In China—Ginling College, Bible Teachers' Training School and Nurses' Training School at Nanking, Normal School at Chentu and Medical College at Peking.

In India—Medical College at Vellore and Christian College at Madras supported by six British and six American Women's Boards.

In Japan—Women's Christian College at Tokio.

6. Committee on Student Work.

The work of this Committee is to ascertain the present status of missionary work in denominational schools and colleges, and to secure as far as practicable the regular presentation of foreign missions and systematic mission study, and to direct the missionary giving of students during college life to enterprises for which their own respective Boards are responsible.

A Questionaire was sent out to the Presidents and Secretaries of forty-six co-operating Boards. It was filled out by twenty-six Secretaries representing nine denominations.

Nine Boards each employs a student Secretary. Fifteen state that this work is in the hands of other officers. Thirteen report regular presentation of Foreign Missions to the Student body. Only seven of the twenty-six show that the missionary giving of students is directed to enterprises under the Boards. Eight Boards report an increase in gifts the past year from students for Foreign Missions. Colleges supporting their own college work show the largest giving.

Twenty Boards send representatives to Summer Conferences to be prepared to hold denominational rallies and to encourage Mission Study.

Reports from Mission Boards indicate that they are largely depending upon interdenominational agencies, such as the Young Women's Christian Association and Student Volunteer Movement which do splendid work in the building up of Christian character and in leading the youth to give unselfish service for the uplift of humanity, but are Mission Boards satisfied to have the student body devoid of denominational loyalty and trained for future leadership in the church by outside agencies?

Will the church discharge her obligation to the young people, if she give to another the privilege of putting the missionary motive into their hearts—and leading them into active service in the mission fields?

Recommendations of Committees.

That the Foreign Mission Boards of North America may have a uniform policy in promoting student work, we make the following recommendations:

1. That each Mission Board shall appoint a Student Secretary, or some officer who shall be responsible for the missionary cultivation of students in schools and colleges of her denomination.

2. That, as far as is practicable, the work of the Missionary Committees of the Young Women's Christian Association in denominational schools and colleges shall be in line with the work of the Missionary Societies of the Boards.

3. That an effort shall be made to enlist all students in systematic Mission Study and to urge the report of these classes to the Secretaries of the Mission Boards.

5. That the needs o fthe fields, the direct the missionary giving of students in denominational schools and colleges to their own Board enterprises.

4. That the needs of the fields, the opportunities for service, shall be presented to students in the various schools and colleges, that they may be inspired to live by the Spirit of God and led to answer the call of the church and of humanity.

During the month of February the Women's Missionary Magazine Committee will make an effort to reach every society through a circular letter with a purpose of making a thorough canvass of every congregation in our denomination for NEW subscriptions to the Women's Missionary Magazine.

The King's Daughters is a new Senior Society in the Grove City church, which by a mistake, was not recorded in the Statistical Report. Their splendid record was as follows: Number of members, 28; regular contributions, $101; Thank-Offering, $80; Standard of Efficiency, 90 per cent. President, Mrs. Samuel Montgomery, Grove City, Pa.

HOME MISSION DEPARTMENT.

Mrs. W. S. Cook, Home Secretary, 1201 6th Avenue, Beaver Falls, Pa.

GREETINGS FROM FRENCHBURG TO THE EDITORIAL STAFF AND TO ALL READERS OF THE WOMEN'S MAGAZINE.

May your New Year be one filled with rich blessings.

We wish to take this opportunity to thank those who responded to the request for games for the children in school when the weather forbids their playing outside.

Will each one of you please accept this acknowledgment as personal, and accept the sincere thanks of the teachers and children for your kindness. Games have come in barrels and boxes and by freight, express and parcel post, but there are a great many little folk to supply, and usually but two can work at the same picture-puzzle or cut-up map. So that we can use a number of games at one intermission.

Some day when it is soggy and wet out doors, both as to atmosphere and earth, picture to yourselves eighty or more little boys and girls, grouped about puzzles on their desks and on the floor of the school-room, happy, contented, dry and warm, learning accuracy, patience and perseverance by piecing together a game you have sent them, and be glad. Let no one say their play does not need direction, or that what you have sent is of insignificant value. In dealing with children we must deal with children's natures.

The following are those who have taken rooms in our Dormitory:

Juniors of Philadelphia Presbyterial.

New Castle Ladies' Association.

W. B. Jamison.

Beaver Falls, Young Women.

Beaver Falls, Women's Society (Two Rooms).

Canonsburg (Women's Missionary Society. (Two Rooms). (Mrs. Foster and Mrs. Gordon).

Biggsville, Ill. (Two Rooms).

Des Moines Presbyterial.

Young Women, Indianola, Iowa.

North Argyle, Y. P. C. U. (Edith Copeland Room).

Traer, Iowa, Women's Missionary Society.

First, Erie, Women's Missionary Society.

Mrs. M. L. Weidler, in memory of Albert Wright Weidler.

Dining Room, Mrs. McCornack, Des Moines, Iowa.

Oakland, Cal., Sabbath School.

There are still four more students' rooms left to be furnished, besides matron's rooms, guest room and study hall.

The report at this writing is that three days' mail for Frenchburg was burned in the coach on the branch line running from Mt. Sterling to Rothwell. Any one writing to Frenchburg during the week beginning January 7th is requested to communicate with our school in Frenchburg to be sure as to the arrival of their mail. There had been a wreck on Monday and no mail was delivered. On Tuesday the coach was overturned and caught fire.

Fifty-two people are being served with meals in the temporary quarters at Frenchburg. The cooking for these is being done in a kitchen made to serve nine or ten people. All the bread for them has to be sent by parcel post from Mt. Sterling. The wreck and fire on the railroad was nothing short of a calamity because it meant the burning up of three days' bread. It was splendid how the young ladies rose to the emergency. One girl who helps earn her way by setting type for the county paper came into the kitchen and baked one hundred and sixty biscuits for supper.

FREEDMEN'S DEPARTMENT.

Mrs. Ada Kerr Wilson, Secretary, pro tem, 1112 South Avenue, Wilkinsburg, Pa.

In attempting my first report on the Freedmen's work, the knowledge of the excellence of the matter that has prevailed on this page under the ready pen of Mrs. Yourd, makes me say with the servant of old, "Who is able for these things?"

Trusting in the loyal support of the workers in this field and in the forbearance of the good people who read the Magazine, I will endeavor from month to month to give a summary of all items of special interest.

First of all, came reports from four fields, of their Thank-Offering services, with the various amounts contributed, and our heart burns within us when we think of the sacrifices made by these people in order to make such contributions possible.

From Miller's Ferry comes the report that a number of the women gave a penny a day and others say while they did not do that at this time they will next year. The total offering amounted to $75.00, including the Women's, Young Women's, and Juniors. One Junior Life Member, Ruth Houston, one of the community children.

Then comes Norfolk, where our school work has been closed, but the church work continued, with an offering of $34. Chase City reports $30.41 and Prairie $25. When we pause and consider that clothes are at a premium, and shoes a luxury, denied to many, even in winter at some of these places, the value of these offerings may be appreciated.

Prairie is making a strong plea for an Industrial School on its farm where the young people may learn dairying, cattle raising, poultry raising, canning, etc. $5,000.00 is needed for this project the first year, to build, equip and run this school. After the first year it promises to be self-sustaining. If I might have the persuasive power to touch the hearts of those to whom God has given much of this world's goods, so that this project might be made possible, I am sure the blessing that would revert to them in the knowledge that they have helped hundreds of these black boys and girls to an education, which will enable them to earn a respectable living, would repay them a hundredfold.

The schools all report a good attendance. At two or three stations they are crowded beyond comfort in the dormitories. How much we long for the day when no boy or girl in the Southland will be refused admission to our mission schools for lack of room! Sisters of the missionary societies you can help bring this about! "Inasmuch as ye have done it unto the least of these, ye have done it unto Me."

From all the schools the Domestic Science teacher is giving instructions in baking breads, broiling, roasting, and stewing meats—better methods of preparing vegetables, preparing nourishing and tasty desserts, etc. When these classes reach Knoxville College they are able, under the supervision of the teacher there, to cook and serve the dinner to the faculty each evening. The dinner and service are all that can be desired.

In the sewing departments, the children are instructed all the way from straight seams and cross stitch to making their own dresses. The girls of the graduating class at Knoxville design and make their commencement gowns. How many of our white graduates are able to compete in this particular.

There are many stations and many needs. The most pressing need at present is a pair of mules for the Prairie farm. These are needed at once in order that the crops may be put in before it is too late.

If there are those who "out of their abundance" desire to contribute to a worthy **cause and a grateful** people I can recommend the Freedmen's Department as a most worthy recipient.

JUNIOR DEPARTMENT.

By Mrs. I. H. Milliken, Junior Secretary, 205 Lexington Ave., Aspinwall, Pa.

NEW MOTTO: MATT. 9:38.

AIM: A JUNIOR SOCIETY IN EVERY CHURCH. MEMBERSHIP 25,000.

WANTED
FOR JUNIOR SILVER ANNIVERSARY.

Sterling, Kansas, May, 1917.

500 New Junior Societies.

15,000 New Members.

10,000 Subscribers to Junior Missionary Magazine.

Largest Contributions Every Given.

Largest Thank-Offering Ever Given.

250 Junior Life Members, November to April.

250 JUNIOR LIFE MEMBERS.

One of the desires in the heart of your General Junior Secretary, for the celebration of our Twenty-fifth Anniversary at Sterling, Kansas, in May, is to have 250 Junior Life Members in the five months from November 1st to April 1st.

Surely it will not be unreasonable to expect that they will all come in on time, when we consider that there are over 14,000 Juniors who are not now Life Members, but that would like to be made one by parents, grandparents, uncles, aunts, or friends.

Do *you,* reader, not have some little one in your family or list of friends whom you would like to honor by making him or her a Junior Life Member? Perhaps you would prefer to name a child of some of our "workers on the firing line." It will mean more than can be measured in dollars and cents to these "workers" in encouragement and renewed enthusiasm, to feel your personal touch and interest.

Just $10.00; will the knowledge that you have made "one of these little ones" happy, as well as helped in the work for the Master ,not more than recompence for any sacrifice it would entail? Think on it.

There is a very pretty certificate sent to every Junior Life Member, one that is suitable for framing, and with the photograph of the child in the space allowed for it, will make a picture of which anyone could be proud.

Over half of the desired number are already in, for the month of December brought in 115. Will you help?

THE NEW DIPLOMA.

The Literature Department is now prepared to sell a very pretty new Diploma, to be used to graduate the Juniors into either the Intermediate or Senior Young People's Christian Union, as the name of the Society is left blank and can be filled in at will. The price of the Diploma is five cents apiece or fifty cents a dozen.

JUNIOR SPECIAL.

Send all orders for the collectors for Junior Special to the Literature Department, 904 Publication Bldg., Ninth St., Pittsburgh, Pa. They are free for postage, at the rate of three (.03c) cents per dozen.

Money should be collected and sent to the Presbyterial Treasurer so as to reach her by March 31st, when her books close.

The one article written by Miss Kate Hill, of India, and the two articles written by Miss Elizabeth McCahon, of India, (see Junior Magazine) will tell fully all about the need for and work of the Bible women in India.

We ask for your prayers and money, that their work may be blessed.

REASONS WHY THE WOMEN'S MISSIONARY SOCIETY SHOULD SUPPORT THE JUNIOR MISSIONARY SOCIETY.

By Mrs. I. H. Milliken, General Junior Secy.

1. Because it is the child of the Women's Missionary Society.

2. The Women's Missionary Societies, through their delegates sent to the Annual Convention of the Women's General Missionary Society, have repeatedly pledged themselves to support it, and it is therefore binding on them to see that these pledges are carried out.

3. In 1896 and 1903 the General Assembly recommended the Junior Missionary Society to the Church and asked the women to co-operate with the General Junior Secretary in the extension of this work.

4. Since the General Missionary Society has the Junior Missionary Society under its care, it is but reasonable to expect that the women who form this organization, should maintain this work for which they are responsible.

5. Because the future work of the Women's General Missionary Society depends, largely, on the training given to the boys and girls in the Junior Missionary Society.

6. Because we believe the Women's Societies, composed largely of mothers, are the best agencies to take charge of and push this work.

7. Because, since the contributions of the Juniors are to come into the treasury of the Women's Board, they therefore help to carry out the plans and prosecute the work of the Women's General Missionary Society.

8. The annual reports show the Junior Missionary Society to be a successful organization and one well adapted to the best development of the boys and girls in a Christian life and to have been the door by which many have come into the Church.

JUNIOR MISSIONARY MAGAZINE.

(PUBLISHED MONTHLY)

Single subscription, 25 cents per year.

Ten copies or more to one address, 15 cents each. Make all checks and money orders for Junior magazine subscriptions payable to CARRIE M. REED, Business Manager.

Address all communications to Miss Carrie M. Reed, 1806 Bedford Ave., Pittsburgh, Pa.

STUDY FOR THE MONTH.

MARCH.

"WORLD MISSIONS and WORLD PEACE."

"And He said unto them, go ye into all the world, and preach the gospel to every creature."

Chapter IV—The Protestant Epoch.

Bible Reading—The Great Commission.
Intercession—For the Home Church.
Topics for Study—

1. The Dawn of Protestant Missions.
2. Four W's—A question contest on missionary events of the nineteenth century.
3. Discussion—Zeigenbalg's Covenant.

HOME MISSIONS—"OLD SPAIN IN NEW AMERICA."

Chapter IV—Cuba Para Christo. Our Responsibility for the Spiritual Welfare of the Cubans.

Bible Reading—Acts 16:6-10.

Topics for Study—

1. Three Glimpses Into Cuban History by a Woman in Spanish Costume.
   (a). Cuba at War.
   (b). Cuba libre.
   (c). Cuba of Today.
2. Map Talk — Size, Geographical Conditions, Climate, People, Etc.
3. Discussion or Debate — "Would the Churches do better work in Cuba were it our possession?"
4. Cubans in the United States.
5. Work of Protestant Church in Cuba.
6. Questionnaire—Fifteen Questions on Text; Five Questions on Magazine Article.

FIELD SECRETARY NOTES.

PRAYER—IT'S POWER.

"Away in foreign lands they wondered how
Their simple words had power;
At home—the Christians, two or three,
Had met to pray an hour."

PRAYER. INFORMATION. INSPIRATION.

On January 2, 1917, at 10:00 a. m., the first "Tuesday meeting" was held at the Women's Board Rooms. An invitation had been sent to each of the Presidents of the Women's Missionary Societies in Pittsburgh and vicinity and announcements sent to the pulpits and daily papers. The question was, "Would the women come?" "Could they find time?" Ten o'clock was waited for almost breathlessly. The first woman to come was from Steubenville, Ohio. She had seen the announcement in the United Presbyterian. Surely a good sign of the need of such a meeting. The announcements said the meetings were for prayer, informations, and inspiration.

Sixty women came the first day from forty different congregations.

Every Tuesday the interest and attendance has increased. We hardly had faith enough, I think, for the first two days we did not provide additional chairs and they were carried up from all the offices on the floor below—even then some were standing. Last Tuesday even the small folding couch was used; the three women sitting on it looked like they might have been sitting on a Punjabi bed at a village service.

The Board has voted most enthusiastically to continue these meetings every Tuesday at 10:00 a. m., throughout the year, with the exception of July and August. Let all the women throughout the church and all our workers at home and abroad remember these meetings at ten every Tuesday.

The first part of the hour is devotional. Mrs. Porter, Mrs. E. M. Hill, and Mrs. Cook have brought such helpful messages. Missionaries from the home field, from the Italian mission, and from Egypt and India have brought bright, hopeful messages. Different secretaries have given us interesting items regarding their work. The Secretary from the Freedmen told of needs in one of the stations in the South and during the following week some one sent $10 to buy "those shoes" and another telephoned that their society would send a barrel of clothing.

KATE A. HILL,
Field Secretary.

TEMPERANCE DEPARTMENT.

Mrs. R. C. Morton, Temperance Secretary, 2020 Perrysville Avenue, Pittsburgh, Pa.

EDUCATIONAL WORK A NECESSITY.

You believe the liquor traffic to be an unmitigated evil that should be immediately annihilated. You cannot perform this worthy deed yourself. No one person can. The people must do it. But some do not yet sense the serious evil of a licensed liquor traffic. When they do, they will begin to reckon with it as did the man who consulted an attorney about bringing suit against one who had called him a rhinoceros.

After talking it over, the attorney said: "You said this man called you a rhinoceros three years ago?"

"Yes."

"Well, why are you bringing suit against him now? Why have you waited all this time?"

"But," the man replied, "I never saw a rhinoceros until yesterday."

Millions of good Christian people who never saw the inside of a saloon, never saw a drunkard or a drunkard's home, never visited the poor, the wretched, the miserable, the homeless, the heart-broken and down-trodden who have been made so by *this great rhinoceros,* the Liquor Traffic, are just about in this position. They have never seen the rhinoceros yet! And they don't want to be told about him. Yes, truly education along this line is greatly needed and indeed is absolutely necessary, especially for those who along with United Presbyterians have undertaken, in Christ's name, such extensive missionary work both home and foreign.

There never was a greater foe to the progress of Christ's Kingdom. We have that on the authority of God, Himself, Who through the prophets of old thundered against this evil. We have it on the authority of Jesus of Nazereth, and we have it on the authority of missionaries and Christian workers the world over.

Matt. 27:6. It is not lawful for to put them into the treasury, because it is the price of blood. Contains much food for thought for every citizen of the United States. *Read the story carefully.*

Prohibition. Its greatest triumph thus far is the decision of the United States Supreme Court upholding the Webb-Kenyon law, prohibiting shipments of liquor from "wet" to "dry" states.

Annual Reports. It will not be long until we begin gathering these in and we are earnestly working and praying that we may have proof of this being the very best year in all our temperance work.

Pledge signing, you know, is our "Special Feature" this year. Our entire membership is 46,257, and that is just the number of cards we want, nay, we really must have signed and duplicates at headquarters before our May Convention in Sterling.

If you have not a "Statistical Report" send ten cents in stamps to Literature Department, 904 Publication Building, 9th St., Pittsburgh, Pa., and you will be so glad to get such a lot of help as it will give you.

Don't hold the cards over until close of year, get them signed now and send duplicates to writer at once, who will furnish more cards free on application.

The following figures will show the number of duplicates already received: Allegheny, 231; Beaver Valley, 11; Cedar Rapids, 21; College Springs, 20; Cleveland, 22; Chicago, 40; Conemaugh, 33; Concordia, 18; Hudson, 4; Kiskiminetas, 1; Lake, 1; Mercer, 16; Monongahela, 107; Muskingum, 138; First Ohio, 2; Pawnee, 20; Philadelphia, 18; Rawalpindi, 1; Pittsburg, Kans., 1; Rock Island, 9; Spokane, 1; San Franscisco, 1; Sialkot, 1; Tennessee, 40; Westmoreland, 15; Wheeling, 27; Wooster, 1; Xenia, 1.

Wanted.

1. Thousands of signed duplicates within the next thirty days.
2. Good responsive letters with mailing lists for free literature and requests for cards.
3. Every woman, young woman and Junior in the W. G. M. S. to insist on getting a card and having the duplicate sent at once.
4. Many requests for good short temperance stories for family reading which will be sent free on application. "Train up a child in the way he should go."
5. One hundred requests for 1917 Temperance Calendars containing an item for each day in the year. Full of helpful quotations, bits of information, suggestions and appeals. Free for cost of mailing, 6 cents. No society can afford to be without a copy of this calendar.

Read carefully the following significant bit of information and wake up. "Every seaman on a schooner that recently sailed from Boston, Mass., with 700,000 gallons of New England rum on board for Africa, was required to sign a total abstinence pledge signing 'articles for the voyage.'" Query: Could a Christian ship-owner carry a cargo like that?

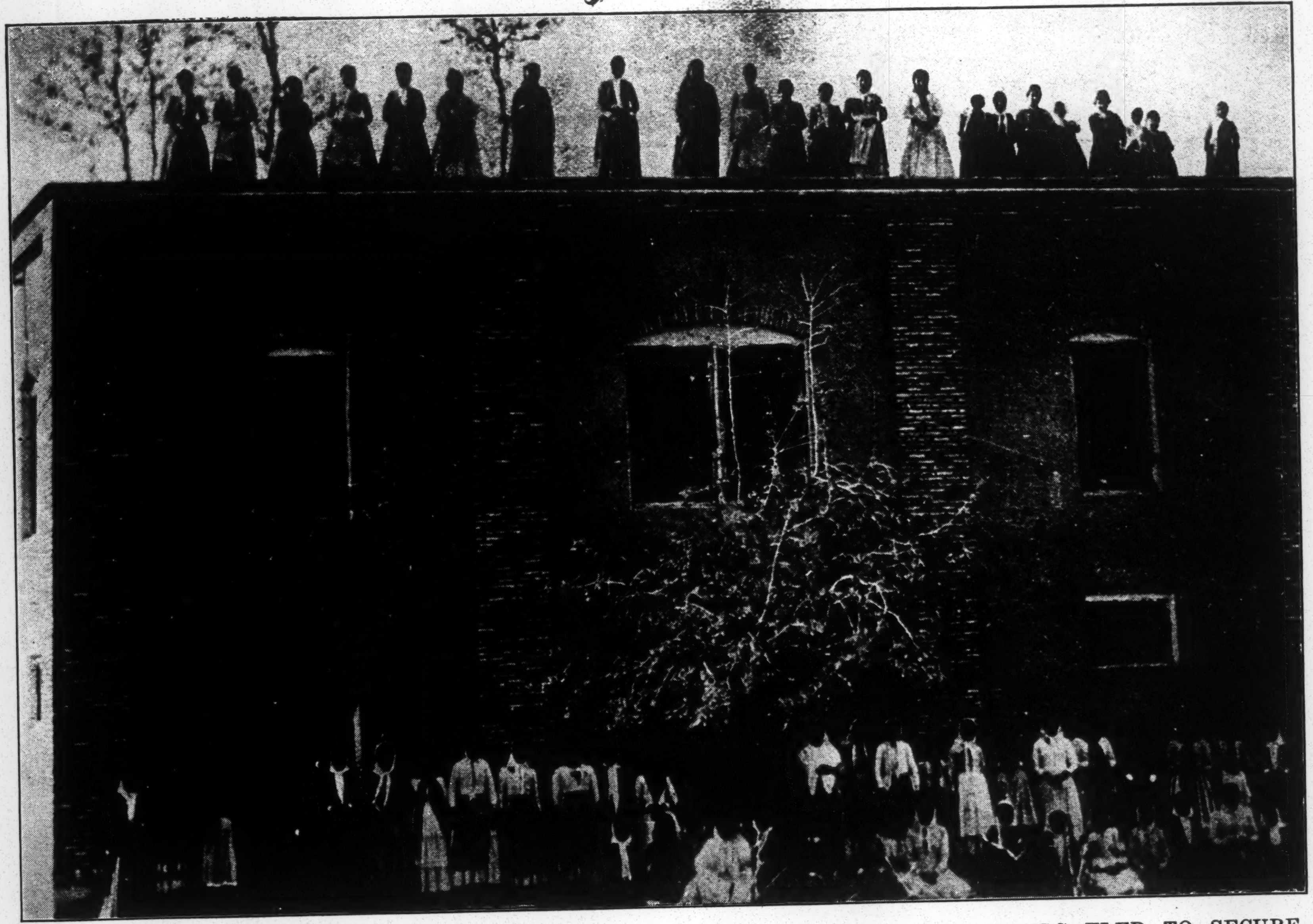
The Corner-stones of the Church

The sublimest and most effective words known to human history are those in which the Lord Jesus Christ proclaimed the four colossal alls as the foundation of the Kingdom of the one God in the Christian Church. Where in the whole range of recorded thought is there anything possessing such scope and sublimity!

"All Power is given unto Me. Go ye, therefore, and disciple all Nations; teaching them to observe all Things. And lo, I am with you all the Days!"

So closes the first Gospel, reaching the seventh heaven in the height of the outlook. These four alls---ALL POWER, ALL NATIONS, ALL COMMANDS, ALL TIMES, from our Lord's supreme commission to His disciples, are the four cornerstones of the Historic Church!

JOSEPH COOK



DORMITORY OF THE FISKE SEMINARY, PART OF THE MISSION TO WHICH THOUSANDS FLED TO SECURE PROTECTION OF AMERICAN FLAG IN PERSIA.

Photograph, Underwood & Underwood, N. Y.